HIMALYA KA YOGI

Swami Yogeshwaranand Saraswati

THE YCG NIKETAN TRUST BISHIKESH

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HIMALYA KA YOGI

By

Swami Yogeshwaranand Saraswati
(Formerly Raj Yogacharya Brahmchari Vyas Devji Maharaj)

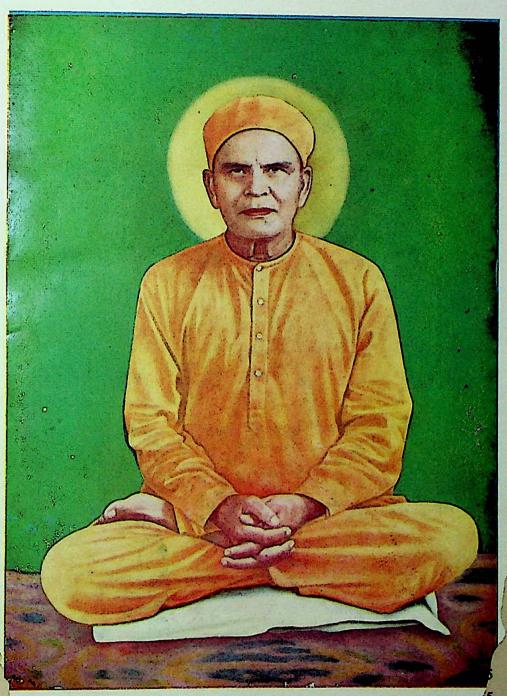
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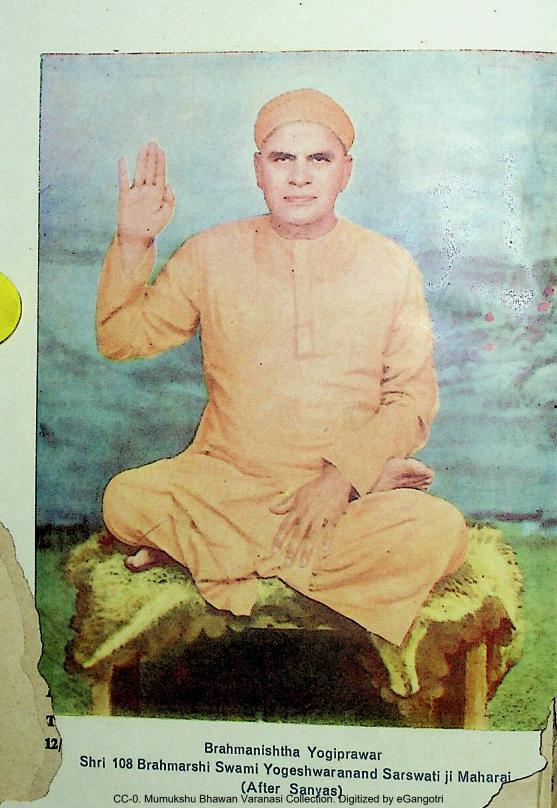
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Rajayogacharya Brahmanishtha Yogiprawar
Shri 108 Brahmarshi Swami Yogeshwaranand Saraswati ji Maharaj
Rajayogacharya Bal-Brahmachari Shri Swami Vyas Deva ji Mahara
Rajayogacharya Bal-Brahmachari Shri Swami Vyas Deva ji Mahara



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India had forgotten the traditions of Yoga. Even the name of Sage Patanjali was known only in the small circle of scholars. The philosophy of Yoga was studied by persons who wanted to specialize in the six schools of Philosophy. The Yoga of Patanjali is an important part of Philosophy. But it was studied not for practice but for the acquisition of learning. In the present age the practical yogis are extremely rare but Swami Yogeshwaranand Sarswati has revived the ancient yogic system and given it a new direction.

We have had the benefit of many years' contact with this great yogiraja and have heard of and actually seen many of the events of his life. His wonderful power of mind, surprising perfections and miraculous experiences are such that one does not easily believe that the present age could give birth to such a great yogi. We have compiled this book "Himalya Ka Yogi" with the object of creating interest in young aspirants by study of the account of the principal events and experiments of this great yogi. We hope that its study will raise the moral standard of the readers, ennoble their life, create in them a love for religion, make them understand the glory and greatness of ancient India, and, above all, create in them an interest in Yoga.

Three-fourth of every man is the common man. It is only the one-fourth of him which is either the saint or the satan. A man is born, he is brought up and educated by his parents, he equips himself for earning his livelihood, he marries and builds a family, he fulfils his obligations and responsibilities and reaches the end of his life. This is the usual routine but Swami Yogeshwaranand Saraswati does not belong to this generality. His life has been one of dedication to higher aims, he is a great ascetic, the great yogi and the great thinker who through practice of yoga has realised the self and the overself. And for this he has used his body and mind as the lab. This enabled him to visualize the five sheaths or the koshas. This realization is his great contribution to humanity.

Ved Vyasa now known as Swami Yogeshwaranand Saraswati was born like all other boys in a family who wanted to educate him for a career but he chose to devote himself to austerities and yogic practices which helped him to become the great man. He realized both the self and the Brahma. This is a life which should be emulated by all thoughtful youngmen.

The book is divided into five chapters. The first chapter describes how he renounced his home, studied Sanskrit, came in contact who several yogis and how his resolve for renounciation became firm. He wandered about in quest of yogis and practised self-control.

The second chapter gives the story of his meeting Yogi Parmanand and learning yoga practices at his feet. He enabled him to practise Samadhi for twelve hours. He observed several forms of silence and Samadhies and made a deeper study of the six schools of philosophy and the upnishads.

The third chapter tells us the story of his quest of some great Yogi which led him to Swami Atmanand from whom he learnt Samprajnat Samadhi and acquired perception of the various actions of nature. He practised silence for several years and became firmly established in his yogic knowledge.

The fourth chapter is the story of his residence in the Himalayas for twenty five years, his inculcation of yoga and perception of self through Astanga Yoga. It was during this period that he wrote the Bahiranga Yoga and the Atma Vigyana. In 1962 on the day of Sankranti he performed a great sacrifice or Yajna and entered Sanyas.

The fifth chapter gives an account of his four month's extreme silence in Badrinath and preparation of Brahmvigyan as also his re alization of the higher self. During 1964-65 he visited a number of important cities of India and preached his system of acquiring the knowledge of the self and higher self. He delivered a number of lecturers and discourses at these places and tried to awaken among the people an interest in Yoga. Then he returned to the Himalayas.

This book has been prepared not by one author, it is a compilation of several articles and papers. The Yoga Niketan Trust has published it for the benefit of humanity. This book was first published in Hindi in March 1966. Now the same has been translated and published in English.

MANAGING TRUSTEE
YOGA NIKETAN TRUST

YOGA NIKETAN
[P.O.] SHIVANAND NAGAR
(RISHIKESH)
lst, January 1974.

HIMALYA KA YOGI

CHAPTER I

TOWARDS RENUNCIATION

Birth's name

Swami Yogeshwaranand Saraswati, who, before he became a Sanyasi, was known as Vyasa Deva, is a practical Yogi, leading a life of devotion and dedication. He has, by his own experience, made valuable contribution to the practice of Yoga. He teaches not so much by words as by silence and concentration.

Swami Yogeshwaranand Saraswati does not reveal his parentage and family. A Hindu Sanyasi who has severed all connections with family life, should not do it. What one knows, is that the Swami was born in a respectable family and was loved by his parents, sisters and brothers and was brought up with great care and affection. He was a boy of great promise, polite and obedient, and full of precocious sympathy for all. Hence he was beloved child of his neighbours who treated him with love and regard.

As a child, he was very thoughtful and liked to be left alone. He did not mix up with the boys of his neighbourhood and did not associate much with his class-mates when in school: While yet only in his early teens he became a problem for his parents who could not understand why he was so much full of thoughts, and avoided society of boys of his age. Little did they know that he would become a great Yogi.

Like other great religious leaders, he used to speculate about God and soul and their mutual relations. He would raise questions and try to answer them, but was not satisfied, and continued to thirst for right answers. Young Vyasa Deva desired to know the true nature of Brahma, Jiva and Prakriti. He was anxious to know why a man

suffers from troubles and pains. He therefore was in quest of a man who could explain the mystery and show the way out of pains and sorrows of the world.

Contact with Swami Ramanand

One day he was told that Swami Rama Nand Giri had come to live in the city. Vyasa Deva went to see him, accompanied by a friend. Swami Rama Nand took no time in understanding the greatness in this boy of 12 years. He felt much impressed by his intellect and earnestness. Vyasa Deva also felt much inspired by Swami Rama Nand.

Vyasa Deva was then reading in the sixth standard. His second language was Urdu and he knew nothing of Hindi and Sanskrit. Rama Nand advised him to study both these languages but they were not taught in the school where he was a student. The Swami, however, asked young Vyasa Deva to come to him to learn Hindi and Sanskrit in his spare time.

Vyasa Deva felt deeply impressed by Swami Ramanand and began to receive lessons from him. The swami began by emphasising on Brahmcharya and young Vyasa Deva took no time in realising the importance of a life of complete celibacy and took a vow to observe it. In three or four months Vyasa Deva finished 5 books of Hindi and acquired rudiments of Sanskrit.

Swami Ramanand explained to young Vyasa Deva the greatness of the lives of Shanker, Buddha and Dayananda. The young student felt much influenced by their stories and aspired to emulate these great men and become a true Brahmchari and great Yogi. Ramanand explained to him how Buddha renounced his princely life and preached to the world how to conquer desire and escape from pain. He also told him that Shanker tought theism when Buddhist Nehilism had spread in India, and Dayanand delivered a message of going back to the Vedas and thus re-construct society and free the country from foreign yoke.

Sacred thread ceremony

Vyasa Deva was invested with the sacred thread and continued to learn Hindi and Sanskrit with Swami Ramanand. He acquired the working knowledge of Sanskrit and a good knowledge of Hindi and ceased to take interest in English and Urdu. He used to absent himself from the school for days together and study with the Swami. He

even liked to stay with Swami in his Ashram. Vyasa Deva's father desired that his son should be educated for some lucrative career and therefore, should attend the school regularly. He prohibited the boy from going to the Swami and strictly ordered him to attend the school. The father even went to the extent of beating Vyasa Deva for neglecting his lessons and devoting his time to Hindi, Sanskrit and religious lessons. The young boy obeyed his father and anyhow passed the sixth standard but he became more and more thoughtful and speculative. His father was now afraid that Vyasa. Deva would probably renounce home and turn a Sadhu. He therefore, strictly prohibited him from visiting Swami Ramanand. Even then Vyasa Deva would not attend the school. He used to revise the books Swami Ramanand had taught him and when alone he recited the Gayatri Mantra in silence. Swami Ramanand had told him that the recitation of Gayatri helps a man in realising his noble object. Vyasa Deva was some times so lost in the recitation that he used to forget to take his lunch or dinner.

Father's anxiety

Vyasa Deva's father was sorry that his son persisted in his strange ways, and desired that he should be trained for some career. He, therefore, sent the boy to his elder sister to serve as an apprentice at the shop of her husband but Vyasa Deva did not change and continued to recite Gayatri. He took no interest at all in his apprenticeship. Hence his father had to recall him home. The young boy grew more and more mysterious for his parents. He would occupy some lonely corner and there be absorbed in muttering Gayatri. He avoided the society of the members of his own family. This made him an object of ridicule by them but he would not desist from the path he had chosen for himself. He began to realise that his stay at home was an obstacle in the way of his learning the practice of Yoga and acquiring knowledge of Sanskrit. He began to plan leaving home secretly and go to a place where he could fulfil his heart's desire which had now become irrepressible.

Leaves home

Vyasa Deva was too young to plan his future, but he was determined to leave home to pursue the path of his desire. He felt mentally troubled because he did not know where to go. One day he went to Swami Ramananda and falling at his feet, unburdened his heart to him

and implored him to help him in the fulfillment of his heart's desire. The Swami promised to give him the necessary advice after a few days.

One day Vyasa Deva's mother most affectionately spoke to him, "What has happened to you my son, you have ceased going to school, and night and day you are brooding over some thing. You don't even mix up with your brothers and sisters and are always muttering some thing. This is not the time for it. You must prepare yourself for a useful career so that you may live happily." The boy said, "I feel no interest in studying Urdu and English. I desire to learn Sanskrit in order to be able to study our religious books. Kindly admit me to some Sanskrit school. I have resolved to lead the life of celibacy, learn Sanskrit and practise Yoga." The mother explained to him, how difficult it was to observe Brahmacharya but could not dissuade him from his determination. He only wanted his mother to bless him, so that he might realize his aim. The mother desired that her son should study English and get some Government job. She did not like that he should become a Sadhu. Eventually she realised that the boy's resolve was unshakable and requested her husband to admit him in some Gurukul, but the father could not reconcile him to the idea and strongly reprimanded the young boy for his obstinacy.

Vyasa Deva visited Swami Ramanand after four days and repeated his former request. The Swami suggested to him the names of three or four suitable places and gave him necessary letters of introduction. The desire for leaving home now grew so strong in Vyasa Deva that he was restless and was anxious to go and find a suitable precepter who could lead him on the road to spirituality. Midnight came, his parents and brothers and sisters fell asleep. The idea came to him that he should leave home immediately. He was not, even for a moment, deterred by parental affection, and with a sum of Rs. 700/- and a blanket on his person, he left home on a summer midnight. It was for the first time that he was going out alone. It was a deep and dark midnight, in front of him was a dense forest, full of fears. Anyhow he crossed it but did not yet know which way to go.

When morning dawned, his parents and sisters and brothers were frightened not to find in home, and made an anxious search every where but found no trace of him. They cried pitiously and sent men in quest of him.

Ignorant of the right way, Vyasa Deva walked along a canal. He was most anxious to safeguard the money he had on his person and was in constant fear of being robbed, but he trudged on and at about 3.00 A.M. reached a Railway line. There was a path way along it which he now followed, all the time fearing that his father's men might be pursuing him. After walking 18 miles he reached a village. It was now broad day but he was dead tired and very hungry and could find no shop where he could purchase food. He then saw an old lady coming with a milkpot on her head. Vyasa Deva asked her if there was any shop near about where he could get some thing to eat. She replied that there was no such shop but he was welcome to her house and she would be glad to feed him. Vyasa Deva followed her and she gave him good food to eat. He thanked her immensely for her kindness. As he was departing she said, "If you have no money to purchase a railway ticket, I may help and you may travel by train." Vyasa Deva was over-whelmed by her kind love and stayed with her for a number of days and she made him very confortable and even wanted to adopt him as a son. But he thanked her and said that his life's aim was different and he wanted to go to Hardwar. The lady told Vyasa Deva that if he ever required her help, he could write to her without any hesitation and she would help him. The young man thanked her heartily and took leave of her.

While going to Hardwar by train, he had four Sadhus as his fellow passengers who came to know, in the course of their talk with him, that he was proceeding there to study Sanskrit and learn the practice of Yoga. They were pleased that he had such a noble idea and took him to a cottage where they kept him comfortably for 3 or 4 days and then introduced him to Swami Tejnath who was a Yogi and lived in Patanjal Ashram. He was glad to know that Vyasa Deva had such noble aims and agreed to give him lessons in Yoga. Later on this saint took Vyasa Deva to Mohan Ashram and introduced him to Swami Hitanand, who was delighted to meet the young man whose desire to learn Sanskrit was so keen. Hitanand was the Director of a Sanskrit school founded by Seth Baldeva Singh of Dehradun and named after his son 'Mohan'. Nanu Ram Shastri was the teacher of Sanskrit in this institution.

Contact with Yogi Tejnath

Tejnath was a good Yogi, and Vyasa Deva wanted to learn Yog

from him. The youngman approached him. Tejnath was deeply impressed by the earnestness and sharp intellect of the young man and gladly agreed to give him lessons in Yoga but made it a condition that he should first receive initiation into his sect. Vyasa Deva said that he would first study the sect and then accept initiation. Vyasa Deva visited Tejnath off and on but did not agree to be initiated in the Nath sect which Tejnath followed. However Vyasa Deva was admitted in the Sanskrit school and began to study Sanskrit grammar. The students in this school were all Brahmcharis, Vanprasthis or Sanyasis.

Though Vyasa Deva did not accept initiation into the Nath sect, Hitanand liked him because he was so keenly desirous of learning Yoga and entrusted him to Brahmchari Satyavrata with whom Vyasa Deva became very intimate. Satyavrata initiated him into Yoga excercises and taught him the method of Pranayama and silent recitation of Gayatri. So keen was the desire of Vyasa Deva to learn Yoga that he used to devote 6 hours daily to its practice. He used to practise Yoga from 2.00 A.M. to 8.00 A.M. and when he felt over-powered by sleep, he tied his shikha to a rope hanging from the branch of a tree under which he sat. he kept awake and slept hardly more than 4 hours a day. After 8.00 A.M. he used to take his bath and join the Brahmcharis of Ashram at holy Agnihotra. Then he listened to the religious talk given by Swami Hitanand or some other saint present. After this he studied Sanskrit with Pandit Nanu Ram. During his stay in the Ashram, Vyasa Deva came very close to Swami Vedananda, Swami Shiyananda Bharati, Swami Vijyananand Bhikhsu, Swami Chidananda, Brahmchari Satyavrata, Manudatta and Hukamchand. During the period of Yoga excercises Vyasa Deva took only one meal a day and used to forego his dinner. Later on he began to devote the time from 6.00 P.M. to 10 P.M. also to the practice of Yoga. Thus he gave daily 10 hrs. to the practice of Yoga and 6 hours to the study of Sanskrit. In two year's time, he finished his study of Laghukaumdi and had studied several books on literature and learnt to write and speak Sanskrit with ease.

Contact with another Yogi

One day Vyasa Deva came in contact with Brahmchari Satyadeva who used to practise Yoga in Kajali Vana. They had a long talk on Yoga and Vyasa Deva felt much drawn towards Satyadeva on account of his selflessness and desire for knowledge and resolved to practise Yoga

with him in the Kajali Vana. Satyadeva told Vyasa Deva that stay in the Kajali Vana was fraught with extreme difficulties. One had to live only on such fruits as were available there. The forest abounded in fierce beasts like panthers, tigers and elephants, some times one had to pass the night on machans. Vyasa Deva however, did not feel frightened by this picture of Kajali Vana, because he was determined to practise Yoga which he had set before himself as the object of his life. Satyadeva was glad that Vyasa Deva's resolution was so firm and when the latter insisted to accompany him, the former gave consent. Swami Hitanand had great love for Vyasa Deva and was sorry when he learnt that the youngman was going to leave the Ashram. But he gave him permission to leave because he knew the he had resolved to repair to the forest and practise Yoga there. On Satyadeva's advice, Vyasa Deva took some sattu with him and accompanied the Brahmchari.

They crossed the Neel Ganga and entered Kajali Vana and reached the place where Satyadeva had his machan. Vyasa Deva also built a machan near it. Nearby there was a pond where panthers, tigers and elephants used to come to drink water. Satyadeva instructed Vyasa Deva never to approach a beast, nor feel frightened but be indifferent and never entertain the idea of any injury to them. Vyasa Deva gradually habituated himself to live on boiled Bila fruit. He passed most of his time on the machan and climbed down at 6.00 A.M. and stayed on the ground till 10.00 A.M. He and Satyadeva went together to collect fire wood, when they sometimes sighted a herd of elephants, Satyadeva knew how to behave on such occasions and advised Vyasa Deva to be fearless, even when a tiger or some other beast was in sight.

Satyadeva

Satyadeva was a learned scholar. After passing his Shastri examination, he felt a desire to learn Yoga. He left home and went into the forest. He was born in a Brahman family of the Jammu State. He renounced home when he was 32. He had an impressive personality and had taken a vow to speak only Sanskrit. He used to devote as much as 16 hours daily to the practice of Yoga and lived only on Amlas, Bilas and such other fruits as were available. He had complete control on his sense organs and had given up taking salt, sugar or sugar candy.

Satyadeva treated Vyasa Deva with paternal affection and taught him Yoga with great interest. He had asked the young novice to devote

12 hours a day to Yoga and had persuaded him to give up salt and sugar entirely. Satyadeva's belongings consisted of two books-one containing 112 Upnishads and the other mere Aphorisms of the 6 schools of Hindu Philosophy. Besides, he had one gourd, a small kettle and one small dhoti. The austere life of Satyadeva created deep influence on Vyasa Deva who learnt from him the Upnishads and the 6 Darshans. The Aphorisms of Yoga were committed to memory by Vyasa Deva. Satyadeva emphasized on the importance of subduing passion and taste and said to him that the conquest of the senses was most essential and the first step towards Yoga.

Satyadeva and Vyasa Deva both lived on the machans, too high for the beasts. The soft leaves of trees served as their beds, and their branches as shelter against sun and rain. Below the machans they used to keep fire burning to keep away the animals. During the day, they sometimes witnessed the elephants playing in the water of the pond and during night they heard the fierce roars of tigers and trumpeting of elephants. Vyasa Deva stayed with Satyadeva for some time and acquired a study pose in his company. When tired, he used to recite Gayatri and Om and kept his mind quiet and tranquil by concentration in the middle of the brouze. Satyadeva some times used to go to Bhimgoda to meet his precepter who used to write to him now and then. Vyasa Deva had lived in the forest now for several months and felt a desire to see Swami Hitanand if Satyadeva permitted him. Hence one day they both went to Bhimgoda.

Vyasa Deva had stayed in the forest for about 11 months before he returned to Hardwar. Satyadeva had been told by his precepter that as he had acquired control on his sense organs and purified his mind, he had become entitled to learn higher knowledge. He should, therefore, return and commence higher studies. Satyadeva showed this letter to Vyasa Deva who felt an intense desire for higher knowledge because it was for achieving this object that he had renounced all the comforts of a family life. He therefore, requested Satyadeva to let him accompany him to his precepter but he declined to do it because he had not obtained permission for it.

Vyasa Deva, therefore, went to Mohan Ashram and was re-admitted into the school. The austerities he had practised, had reduced him to a mere skeleton. The inmates of the Asharam poured redicule on him

but the lovers of Yoga were all praise. Hitanand was much impressed by Vyasa Deva's desire for Yoga and Nanu Ram now began to teach him Sanskrit with greater interest still. Vyasa Deva now lived in the company of Satyavrat as before and learnt Yogic practices and studied Sanskrit.

Swami Ramanand's letter

Vyasa Deva, since his renouncing home, had informed neither his father nor Swami Ramanand about himself, because he feared that if his father knew where he was and what he was doing, he would force him back home. Swami Ramanand who had been much impressed by Vyasa Deva's spiritual inclinations had great love and sympathy for him and was anxious to know his whereabouts.

After considerable quest, he came to know that Vyasa Deva was staying in the Mohan Ashram. Ramanand wrote to him enquiring about his progress in Yoga and study of Sanskrit as also about his health and promised to give financial help if necessary. By this time Vyasa Deva had learnt how to write Sanskrit. He, therefore, sent his reply in that language giving details of his Yogic practices and Sanskrit study. He said that he required no money at that time but he feared that if his father came to know about his stay at Hardwar, he would drag him back home and disturb his study and yogic practices.

Vyasa Deva's father goes to Hardwar

One day Swami Ramanand visited the home of Vyasa Deva. On seeing him, his mother began to weep piteously and bitterly and said, 'Sadhus are generally kind and sympathetic but you have taken away my son from me and done me great wrong. You can not imagine the pang of a mother's heart. You have sent away my son and made him a beggar. Heaven knows where he lives and what he eats. Since he left me, I have not taken full meal and will not do it till he returns." Swami was deeply moved by the lady's wailings and tried to assuage her by assuring her that her son was well and happy and studying Sanskrit. But this did not calm her and she implored her husband to go to Hardwar with Swami Ramanand. They both went to the town and met Swami Hitanand and enquired about Vyasa Deva and were told that at that moment he was practising Yoga on the bank of the Ganges. Swami Ramanand and the father went and found him deeply lost in yogic practice. Swami Ramanand very much admired the power of concentration and meditation which Vyasa Deva had acquired because he did not feel at all disturbed by their conversation. It was at 8.00 A.M. that he rose from his seat and saw his father and precepter and made respectful obeissance to them. The father was moved to tears and held his son in close and affectionate embrace for some time. Then the three went to Swami Hitanand and Swami Ramanand said to him, "This youngman had fled away from his home and his father has came to take him back." Hitanand replied, "We arrange boarding and lodging and give them the best education we can and try to raise their moral level. We do not drag any body from his home to this place. can take him away if you like." Vyasa Deva who was standing by said politely. "I do not want to return home because there is no opportunity of studying Sanskrit and learn Yoga. If such opportunities were there, I would not have left home." Swami Ramanand and the father assured Vyasa Deva that they would start a Sanskrit class for him. Then Vyasa Deva agreed to accompany them with one Pandit Dharamdey, a Sanskrit teacher, whom Vyasa Deva's father had engaged to teach Sanskrit to the youngman on a monthly salary of Rs. 40/-.

Vyasa Deva's arrival home

Before accompanying his father, Vyasa Deva had obtained from him permission to stay with Swami Ramanand and not at home. On their arrival home, Vyasa Deva's mother could not control herself and wept bitterly for some time and then patted and kissed him repeatedly and was transported with delight at his coming back home. Many neighbours came to meet him. Some reprimanded him, some sympathised with him and others warned him not to flee away again, a few sarcastically remarked, "You have now become a great vedic scholar." Vyasa Deva spoke not a word and heard them indifferently.

Vyasa Deva did not like to stay at home because his study of Sanskrit and practice of Yoga were often disturbed by inquisitive neighbours and friends. He, therefore, asked Swami Ramanand to set up a Sanskrit school in his Ashram with Pandit Dharamdev Shastri as its teacher. The Swami agreed and started a school with 4 or 5 students besides Vyasa Deva. This went on hardly for 3 weeks; then the teacher took 2 week's leave to go to Hardwar to see his family and never returned. Vyasa Deva was extremely sorry and worried to find his study coming to a stop but he was helpless. However he now began to

devote his entire time to the practice of Yoga, concentration, meditation and recitation of Gayatri.

Discussion with his mother

Vvasa Deva's mother visited him daily in Swami Ramanand's Ashram and spoke to him about his indifference to the members of his family saying, "I wonder why you do not think of your parents, brothers and sisters, and do not care for my grief at the sort of life you are leading. I love you most among my children and you are most indifferent." One day Vyasa Deva spoke thus, "I beseech you not to come to meet daily because it disturbs my study and practice of Yoga. I feel deeply interested in the study of Sankrit and devotion to God which is not possible at home, because father does not like such things. I read Sanskrit and felt interested in Yoga, Father ought to have felt pleased to see me doing it because I was not doing anything wrong. After all worldly life is not every thing. Love of enjoyment does not lead to real happiness. Greatmen like Buddha, Mahavir, Shanker and Dayanand had to leave home so that they could save the world from pain and sorrow. I wish you to lead me to the path of reality. I have taken a vow to observe celibacy and I am determined to follow this path. I shall consider myself very fortunate if you bless me. I know the path I have chosen is extremely difficult but your love and blessings will help me." The mother was deeply impressed and moved by the earnest words of her son and promised not to be an obstacle in his way, but wanted him to study and practise Yoga at home. Vyasa Deva further said that his parents had reached the age when it was time for them to renounce home and become vanprasthis.

Vyasa Deva in his family

As desired by his mother, Vyasa Deva returned to live with the family but he used to devote about 11 hours to the practice of Yoga. This he did under a Mango tree in the small garden attached to his house. The branches of the tree lowering down had formed a sort of bower wherein Vyasa Deva practised his Yoga. He used to go to Swami Ramanand to study and to hear his discourse and came home to sleep but he slept hardly for 4 hours. He loved solitary life and felt embarrassed in the presence of a crowd. One day when he was in the garden, some ladies of his family came to meet him, but he was deep in meditation and did not speak to them. They rediculed him but Vyasa Deva was

not at all affected. At last the ladies were much impressed and when they left they were all praise.

Sermon to Ladies

One day several ladies came to him and asked him many questions regarding devotion to God. His nature and duties of house-holders towards Him. Vyasa Deva replied to all the questions in the following sermon:

"God is all pervasive, he can be realised at all places. As butter can not be located in milk but it is in the milk, so God is not perceived because necessary endeavour is not done to perceive him. To discover butter in the milk it has to be boiled, changed into the curd and churned. Similarly to realize God we have to renounce every thing, practise austerities and be wholly devoted to Him. Bhartari Hari, Shanker, Davanand, Nanak, Eknath and Namdeva realized God after renouncing all comforts and attachments. Meera gave up her palace and rich living, and then was face to face with her Girdhar Gopal. I left home because I was always surrounded by my people which was an obstacle to my studies and practice." Then a lady asked, 'How can a house holder do his duties and acquire real bliss.' Vyasa Deva said, "A house-holder should understand his responsibility and ever remember God and enjoy comforts with detachment. He should know that the things of the world, as also his body are perishable. One who is born is destined to die. One should not, therefore, be too much attached to worldly joys." The ladies felt benefitted by his words, thanked him, and departed. He requested them not to repeat their visit because it disturbed him.

Leaves home again

Vyasa Deva did not feel at ease at his home. His parents and relatives wanted him to give up the study of Sanskrit and practice of Yoga, and choose a career which they thought was suitable for a promising youngman, but Vyasa Deva had, by this time, risen much above family attachments and like all great men, had chosen a different path for himself. He wanted to be a Yogi and a scholar of Philosophy. His father had brought him home on promise of making a suitable arrangement for his study but the teacher who had been employed for the purpose, had left his job and Vyasa Deva's study was disturbed. He wanted to devote greater time to the practice of Yoga in his garden but

he was very often disturbed by his brothers and sisters and by his neighbourers. Hence he felt mentally much troubled and was sorry that he returned home. One day, he went to Swami Ramanand and explained to him his difficulties. He said, "The teacher has not returned, my study is therefore, stopped. In the garden I am continually disturbed by the people who intrude on me and make noise. I came here just to obey you but now I feel that I can not pursue my aim while staying here." "The Swami was extremely sorry to know the mental anguish of Vyasa Deva and said, "I brought you home because I could not bear to see your mother in terrible grief about you but I do feel now that your practice and study can not but be disturbed here. I know that your parents are planning to tie you down to wordly life.

Vyasa Deva now resolved to be free from home again and resume his yogic practice and Sanskrit study but he did not let any body know about it except Swami Ramanand and his class fellow Manudutta who had accompanied him from Hardwar. One day he gave a slip to his parents in the night and left for Hardwar by train. Munudatta joined the Mohan Ashram and to elude search by his father. Vyasa Deva went to Saptasarowar a few miles from Hardwar and started his yogic practice there. His parents and the members of his family were deeply grieved when they saw in the morning that he had fled away and on the 3rd day his father reached Mohan Ashram in quest of his son He met Manudatta but the latter did not give the where abouts of Vyasa Deva, rather said that it was not possible to trace him out because he was thinking of going some where far into the Himalayas and there practice Yoga uninterrupted. At the same Manudatta informed Vyasa Deva about his father's arrival and he became more alert and watchful.

Search of a Yogi

Vyasa Deva stayed at Saptasarowar for a short time and then left in search of a Yogi with whom he could learn Yoga. For about 2 weeks he wandered between Hardwar and Rishikesh. He had only a little money with him and was not accustomed to begging. He now took only one meal a day, and a loin cloth and a blanket constituted his worldly possessions. He met a number of Sadhus and discussed yogic matters with them but none of them could satisfy him. Eventually he sat near the temple of Veerbhandra and started his yogic practice. Veerbhandra then had a very little population and was almost an abode of beasts of forest. Vyasa Deva used to go to Koyal Ghati

where some reputed Sadhus lived but they could not give him right guidance. He had built a small cottage of grass for himself and cooked his own meals and passed most of his time in concentration and meditation.

In Neel Kantha

While roaming about, Vyasa Deva came in contact with three or four Sadhus and with them went to Neelkantha, a lonely forest about six or seven miles from Swargashram. The Sadhu left him but he stayed on at Neelkantha. It was a place where the beasts of the forest appeared now and then. Vyasa Deva had grown long hair and had started smeering his body with ashes. He put on nothing except a small loin cloth but had not yet taken to begging for food, and lived on what he had.

In Kajli Vana again

There was very little population in Kajli Vana. The region between Neelkantha and Gurukul Kangari was almost uninhabited. While going about in the dense forest Vyasa Deva sometimes felt frightened but he had made a firm resolve to stay on there, for the practice of Yoga, come what might. Between the Chandi temple and Chila, there was a fountain close to which under a tree, Vyasa Deva made for himself a cottage of grass, lighted fire and began to live there. One day while sitting near the fire, he heard the loud trumpet of of an elephant. Then it came towards him and stayed at a distance from the fire. It came nearer still and threw water at the fire. Then Vyasa Deva struck it with a burning wood which made it withdraw but again it came and began throwing water on the fire which extinguished it and Vyasa Deva found himself in eminent danger but he did not lose his presence of mind and climbed the tree and sat there beyond the reach of the beast which repeatedly pushed the tree but could not break or uproot it. When morning came the elephant went away and Vyasa Deva came down and found that what he had had been trampled down. Then he left the place and went towards Kunau and fixed his abode at a little distance from a village. From that place he went to the Chandi hill where he stayed for some days and then proceeded to see the Gurukul Kangri which had been newly established. Then he went to Kankhal and began to live in the cottage of Chetandeva.

Meeting Swami Swaroopa Nanda

In this very cottage stayed also Swami Swaroopananda who was

a good Yogi. He asked Vyasa Deva to practice Yoga for three and four hours daily with him and said that young age was the time for learning Yogic practices. Vyasa Deva practised Yoga with him for about four months after which the Swami went away some where else and the young Yogi again went to Saptasarowar where he heard that there lived Saint Ramdas there. Vyasa Deva felt a great desire to meet him because he learnt that for the last 12 years Ramdas had been practising extreme austerities. At Saptasarowar, he kept his one leg tied to the branch of a tree and stood on the other. The leg which he kept tied had become thin and emaciated for want of blood circulation and the other one was swollen. Vyasa Deva felt much impressed and attracted by the saint's devotion and austerity. He built a small cottage for himself nearby and visited the saint daily to draw inspiration from him. Ramdas was not a scholar but an experienced ascetic who had renounced everything worldly.

Pilgrimage of Jamnotri

Vyasa Deva had visited and lived at Haridwar, Saptasarowar, Rishikesh and Neelkantha, etc. but he felt that he had not gained much and was in keen quest of a true precepter from whom he could get illumination. He, therefore, wanted to visit the holi places further north (Uttarakhanda). From Haridwar, he went to Tehri 50 miles distant and stayed there for two or three days. Then walking along the Ganges, he reached Dharasu from where Jamnotri is at a distance of about 50 miles. Passing Shimli, Gangnani, Yamuna, Hanuman, etc. he reached Jamnotri in 15 days where there was only a small Dharamshala and no other accommodation. There is a small temple and three or four welts of hot water in which potato can be boiled. At about two miles from this place is the source of the Jamuna and at about two miles further are snowclad mountains. Below these mountains, is a well of hot water which is the source of the Jamuna. When the flow of snow-water is very strong and rapid the hot water wells are damaged and the Dharamshala is partially washed away. No Sadhu lived there permanently but four or five had come to visit the place. Vyasa Deva stayed there for four days and then made up his mind to visit Uttarkashi.

15 Days at Uttarkashi

Uttarkashi is situated at a distance of about 43 miles from Jamnotri. Vyasa Deva travelled to it in the company of three or four

sadhus and passing through the chatties of Phoolchatti, Gangnami. Singot and Nakauri reached Uttarkashi. During this journey interesting incident took place. The way passed through a dens forest. On their way they saw a terrible panther obstructing their way. Vyasa Deva did not feel frightened and recalled his struggle with an elephant in the Kaili Vana and related the story to his companions. His companions were concerned more with the safety of their lives than in the interesting story of Vyasa Deva. He now began to stones at the panther. Seeing him fighting with the beast all alone, some travellers armed with lathies came forward and raised a loud noise. frightened by which the panther ran away. After four days journey, Vyasa Deva and his two sadhu companions reached Uttarkashi and stayed in the ancient temple of Vishwanath. Like the eastern Kashi, the Uttarkashi is also adorned by several temples and is considered a great place of pilgrimage where thousands of people come every year. At about two miles from Uttarkashi to the beautiful confluence of the Ganga and the Varuna and further on at a distance of three miles the Assi meets the Ganga. A similar confluence of the Assi and the Ganga is in the east. As in the Kashi of the East, also there are the Kedar Ghat, Jad Bharat Ghat and Mani Karanika Ghat, etc. Vyasa Deva met several sadhus at this place but he could not find a great Yogi, for which he had come.

Pilgrimage to Gangotri

In quest of some great Yogi, Vyasa Deva now started for Gangotri which is situated at a very great height. As a cold place is very suitable for concentration and Samadhi, Vyasa Deva expected to meet some great Yogi at Gangotri.

Vyasa Deva reached Bhatwari passing through Maneri, and stayed in a temple. Thence he went to Gangnami and stayed with a Brahmchari for three days. At this place there are three well known fountains of hot water and the place is very delightful. While staying there Vyasa Deva used to bathe in the fountains for hours together. Then he left the place, and passing through the chattis of Sukhi and Jhala reached Harsel. Here lived an old acquaintance of Vyasa Deva. He had taken the vow of life long Brahmcharya but could not stick to it and had married. He was a resident of Jambhu and his name was Raja Ram. Vyasa Deva stayed with him for a short time. His host very earnestly

requested him to stay with him permanently but Vyasa Deva did not like his company. He thought that Raja Ram was a fallen person because having taken solemn vow of life long celibacy, he had deviated from it. After two days, Vyasa Deva started for Gangotri and reached Dharali two miles from Harsel which is a pretty village situated on the bank of the Ganga. People on the way to and from Gangotri usually stay at this village where they are fed and accommodated by the residents with love and respect. There is an old temple of Shiva at this place and also several caves where the Sadhus stay. The well known Sadhu Khuda Singh used to stay at this village whenever he went to visit Gangotri and Gomukh. Leaving this place Vyasa Deva reached Gangotri and stayed in a Dharamshala. There was formerly a small temple of Ganga at this place. But the Maharaja of Jaipur converted it into a magnificent edifice at a cost of about three lacs of rupees. Vyasa Deva visited the temple, took his dip in the river Ganga and visited Bhagiratha Shila, Gauri Kund and Pattangana, but he found no Yogi of note and for want of company he could not visit the Gomukh either. After a few days he found three fellow pilgrims and with them he started for Gomukh. There was also a Panda with him.

Pilgrimage to Gomukh

The way to Gomukh was extremely difficult. There was not even a path-way, what to speak of a road, and one had to climb up and climb down big pieces of rocks. By evening they reached Cheerwasa. As it was extremly cold, they lighted a fire and sat round it to warm themselves. Next day by noon, they reached Gomukh and took their bath at the source of Ganga. Water was flowing below the glacier with great rapidity, so rapid that it could carry away even an elephant. about 100 feet thick and half a mile broad. The glacier is It was difficult to estimate its length because there were snow clad mountains above it spreading on one side to Badrinath and on the other to Kedarnath. Badrinath is situated about 50 miles and Kedarnath about 12 miles from this place. Badrinath could be reached from this place but it was very difficult to find a way to Kedarnath because in front stood a snowy mountain. The companions of Vyasa Deva were very eager to see the natural scenes. They tipped the Panda and asked him to accompany them. They made preparation to go to Tapovana and Nandanvana. Tapovana is situated about three miles from this place. They decided to pass the night at Tapovana and reached there

at noon. They noticed that there was not a single tree standing. There was an open land half a mile in length and less than it in breadth. the north of it is the glacier of the Ganga and to the South the Shivalinga mountain which is 21000 feet high. In front of it is the river coming down from the side of Kedarnath. On its bank is a high mountain perpitually covered with snow and on the other side of it is Kedarnath. Crossing this river one has to travel for about two miles along the side of the glacier. We returned from that place and came back to Tapovana and passed the night in a cave under a rock. We collected some roots and lighted a fire to warm ourselves. Tapovana is situated at a height of about 13, 000 feet and Gomukh at a height of a little less than that. Next day we proceeded to see the glacier of the Ganga. It is about half a mile broad. At some places the snow had melted and formed small pools. We crossed it with extreme difficulty and by noon arrived at Nandanvana. On one side of it there flows a river and on the other stands a mountain named Chokhambha which is always covered with snow. The height of Nandanyana is about 14,000 feet. We stayed there for about two hours. It being the month of July, the sky was clear. From Nandanavana Gomukh and Tapovana are visible in the front. Above the Ganga it was all snow for a distance of half a mile. With great difficulty this way was crossed. Vyasa Deva was caught in a crevice of snow but his companions any how succeeded in pulling him out. From Tapovana the Himalayas are a beautiful sight. Infront there are high snow-clad mountains, beauty of which is indescribable. One has to personally see them to realise their grandeur. In the evening Vyasa Deva and his companions returned to Gomukh and stayed in cave near by. They collected some fire wood and lighted fire and thus passed the night. In the morning they took their bath in the stream issuing forth from Gomukh. There are several legends about Gomukh. Some people say that the mountain above the glacier forms a figure like that of a cow's mouth, others say that the mountain from which the Ganga issues resembles a cow's mouth. But these are mere stories. Vyasa Deva thought that Go means earth and in the vedic dictionary there are its 22 synonyms. The Ganga rises from the mouth of the earth, therefore its source is called Gomukh. The region above the Ganga for half a mile is It can be called a stream of snow. It seems it is connected with the neighbouring ice clad mountains but the real source of the Ganga has not yet been discovered by any body. It is invisible. The

snow stream above the Ganga joins Badrinath on one side and Kedarnath on the other. No other river has such a big glacier near its source. On the Badrinath's side of this glacier come down the rivers named Alakhnanda, Rishiganga etc. and from the Kedarnath's side of it come down several rivers like Kedarganga etc.

After having a dip in the Gomukh the party returned to Gangotri stayed there for three or four days, met several Sadhus and witnessed several beautiful sights. At Gangotri is the confluence of the Kedar Ganga and the Ganga and a dip into it is considered meritorious. At a distance of about 3 miles from this place the Rudraganga joins the Ganga. The Pakori Ganga falls into the Ganga at about a miles distance. At about half a mile distance is the Lakshmivana which is called the Garden of the Ganga. Close to the temple is the Bhagirath Shila where, it is said, King Bhagirath practised austerities. The sight of Gauri kund is very charming. The Ganga falls in this kund from a great height. A legend has it that Parvati practised austerities at this place in order to gain Shanker as her husband and succeeded in urging him to come to her. The temple of Gangotri is covered with snow for six months and remains closed. The priests remove the image to Mukhwa and instal it there. Mukhwa is a very lonely place and the atmosphere is all peace and tranquility. It is a very suitable place for concentration and meditation. It is here that the Ganga is worshipped for six months.

Pilgrimage to Kedarnath

Near Bhatwari there is situated a place named Malla from where a way leads to Kedarnath. Vyasa Deva, therefore, resolved to go to Bhatwari. He left Gangotri and reached Mukhwa which is the village of the pandas and where there is a temple of Markandeya. It is said that sage Markandeya practised austere penances here and that sage Matang also practised austerities at this very place. Hence it came to be called Mukhwa. It is also called Mukhi-math. The Brahman residents of this place serve and honour the sadhus greatly. Hence some sadhus always reside here. Vyasa Deva passed 24 hours in the temple of Markandeya and next day reached Malla via Harsel, Jhala, Sukhi, Luhari Naga, Gangnami and Bhatwari. From here Budha Kedarnath is situated at a distance of about 30 miles and on the way there are dotted small resting places. Vyasa Deva traversed the distance of about 30 miles in

two days. One the way there are tall deodar trees and a dense and large forest very thinly populated. Reaching Budha Kedar, Vyasa Deva rested there for a day. Here the Dharam-nadi falls into the Ganga and the temple of Kedarnath stands. There is also a Dharamshala. The whole place is a pleasant spot. From here, one way leads to Kedarnath via Ghunu and Triguni-narain. There is a lot of climbing on this way. The next route is via Guptakashi. There is not much climbing on it. But it is a longer route, passing through a forest, and thinly populated and at certain places there is no population at all. Hence very few pilgrims use it. Vyasa Deva, however, resolved to go by this route. He found no companion on this route. Besides it was the rainy season, hence the travelling was very difficult. He had gone about 7-8 miles where the route bifurcated which presented to him a great difficulty because he could not decide which of the two path ways should be pursued. However, he chose one of the two. It was much infested by wild beasts and passed through a dense forest. Vyasa Deva met no traveller and after a little distance he reached a small stream on the high bank of which there was a cave. Vyasa Deva made in it a bed of leaves and decided to pass the night there. He had with him a small quantity of food and ate a little of it. There were two entrances to this cave, one was a big one through which a man could enter it but the other one was only a foot wide. Vyasa Deva secured both the entrances and when it grew dark, he composed himself to sleep.

A Bear appears

At mid-night Vyasa Deva felt that the cloth on which he was sleeping was being pulled by some animal. He tried to frighten it away but could not. Then he felt the touch of long hairs on his-feet and thought that it must be a wild beast. Then he lighted several matches and threw them towards it and their light revealed that it was a bear. The hair of the beast caught fire. It frisked and jumped but the more it did so, the more did the fire spread and it was scorched all over. Then it jumped into the river. Vyasa Deva re-entered the cave but had no sleep. He was sorry that the poor beast was burnt but he knew that what he did was for self-protection.

The way lost

When he awoke, he did not know which way to go. He had lost sense of directions. He did not even know in which direction

Kedarnath was situated or he would have returned there. Then he climbed a hill to see if there was some hamlet near about but he saw no trace of man. Nearby however there was a path-way which he followed. By now he reached the top of a hill from where another hill came to sight but still there was no trace of any human population. Being too tired, he lay down to rest in the sun and fell into sound sleep. Evening came and he collected some wood and lighted a fire and sat down to warm himself. Last night it had rained heavily and there was also a hail-storm. Vyasa Deva any how passed the night. When morning dawned, he saw a small hill in front and started climbing it and by noon he found himself on the top of it. Looking round, he saw some thing like smoke at the foot of a distance hill. This was a ray of hope for him and in that direction he winded his way. On his way there was a large herd of deer antilopes. Vyasa Deva tried to scare them away but they continued to block the way and Vyasa Deva had to take another route but he found no path-way. However he made his way through dense trees and came to big rock. He wanted to climb and rest on it but soon he felt a very offensive smell coming from below and on looking carefully he found bones and hides spread all over, which led him to guess that there lived a fierce beast which must have killed several amimals to eat. He looked round, shouted loudly and threw stones which brought out panther. It began to roar loudly which caused a silence in the forest. Vyasa Deva climbed the rock & from there continued to challenge the beast which withdrew after some time. Vyasa Deva then reached a hamlet named Ghunu Chatti, before sun set. This was a resting place on the way to Kedarnath. Having lost his way, Vyasa Deva wondered about three days hungry and thirsty and fighting against wild beasts. Thus he travelled about 40 miles. From Ghunu Triguninarain was only 14 miles. If he had discovered the proper route, he could reach there in one day but he had lost his way, and had to battle against difficulties. However it benifitted him in one way. Having faced the wild beasts several times, he had gained experience as to how to deal with them. These beasts now were like dogs and cats to him and he walked about in the forest fearlessly. Vyasa Deva resterd at Ghunu Chatti for full one day because on account of walking about in the forest he was completely exhausted.

Triguni-narain

From here Triguninarain lay 14 miles off but the ascent was

highly difficult. Vyasa Deva however climbed it in one day and reached Triguninarain where he rested in a Dharamshala. Here there is a big temple of Triguninarain and from the navel of statue, two streams, one of the Ganga and the other of the Sarsawati issue forth. There are several wells at this place and small bazar, as also a Yagyashala where the fire is kept burning constantly. The local legend says that it was here that the Marriage of Shanker and Parvati was celebrated. The Brahm-Kund and the Vishnu Tirth are sacred places and situated here and nearby flows the river named Harida. From here Kedarnath is 12 miles distant. Now Vyasa Deva started for Kedarnath and reached Gauri-Kund in a couple of hours. It is situated on the bank of the Mandakini. There are also two fountains of warm water here. In the evening Vyasa Deva reached Kedarnath where there is a big temple and at a distance of 2 furlongs from it stands the temple of Bhairava, and not very far is the source of the Mandakini. At about five or six miles from the temple of Kedarnath is Brahma cave where, it is said that Brahma performed a sacrifice. From Kedarnath a path leads to Bhragu-Path which is perpetually under snow. They say that Shankerachary went by this path and never returned. People believe that it is very meritorious to end one's life on this way. Vyasa Deva stayed for a week at Kedarnath and saw all the places worth seeing. Kedarnath is situated at a height of 11,700 feet and is intensely cold and the blitz is biting. The surrounding mountains are perpetually under snow. is why the pilgrims stay here very little.

Badrinarain

Vyasa Deva now started for Badrinarain in the morning and reached Narain Koti by noon. From here Guptakashi is only two miles, hence he went to see it. Here there is a kund. The Ganga and the Yamuna both fall into it unseen. There are here a few shops and a Shiva temple. Here Vyasa Deva, when he took milk, he was noticed by a youngman, paying the shop-keeper. The name of the youngman was Karam Singh. He approached Vyasa Deva and said, 'I am also going to Badrinarain. There is foot path which is the shorter route, let us go by it." Vyasa Deva agreed to take that route. He could not guess what evil motive there was in the mind of Karam Singh. Karam Singh had an associate with him named Phool Singh. When they all reached a dense forest on the bank of Mandakani, they tried to rob Vyasa Deva's money but he was not the man to be overpowered

by them. He possessed the vigor of celibacy and had faced wild beasts successfully. Karam Singh saw that Vyasa Deva would not part with his money easily. Hence he tried to assault him. But Vyasa Deva knew the use of lathi and dealt such a strong blow to Karam Singh that he fell unconscious but Vyasa Deva could not but feel pity for the robbers. He hated the sin not the sinner. Hence he sprinkled water on him brought him to conciousness. Meanwhile Phool Singh fled away. Vyasa Deva bound Karam Singh and handed him over to the police at Okhimath. The police people received Vyasa Deva with great honour.

Stay at Okhimath

Vyasa Deva stayed here for 3 days. There is a seat of Shri Kedarnath at this place. On the seat is placed a five facet crown. temple here is big and magnificent and nearby is the statue of King Mandhata made of black stone. In the temple of Onkareshwar, there are many statues. This place is very nice and beautiful. After 3 days Vyasa Deva left the place and passing several resting places on the way, he arrived at Baniyakund from where Tungnath is at a distance of about two miles. He stayed here for a day after a visit to the temple of Gopeshwar went to Chamoli which is called also Lalsanga. This place is a beautiful sight and is situated on the bank of the Alakhnanda. From here Badrinarain is 48 miles. This place is the headquarters of a Dy. Collector and there are also a police station, a post office and a dispensary. Vyasa Deva stayed here for a day and then proceeded to Pipalkoti and from there Garu Ganga. Then with great difficulty he climbed the ascent of the Patal Ganga and arrived at Jyotirmath. On the way he came across hundreds of pilgrims but he avoided contact with them. He had no business with them. He went his way alone. thinking and meditating. At Jyotirmath there is a temple of Narain. During winter the statue of Badrinarain is moved and worshipped here. When Shankaracharya established four monasteries then he set up the Jyotirmath here. From here Badrinarain is only 9 miles distant. From there Vyasa Deva reached Vishnuprayag where there is the confluence of the Alakhnanda and the Dholi Ganga. A dip at this place is considered of great importance. On the way to Kedarnath and Badrinath, there are 5 prayagas, Deva Prayaga, Karana Prayaga, Rudra Prayaga, Nanda Prayaga and Vishnu Prayaga. Vyasa Deva left this place and reached Pandukeshwar. At this place there are the temples of Yoga Badri and Lord Vasudeva. A local legend says that King Pandu stayed

at this place for some time with his two queens-Kunti and Madri which gave to this place the name of Pandukeshwar. From Hanumanchati to Badrinarain there is a continuous ascent. About a mile on this side of Badrinath is the Kanchan Ganga. Beyond this, after crossing the bridge of the Alakhnanda, one reaches Rishi Ganga and then begins the bazar of Badrinarain at the end of which stands the Badrinarain temple. There is a Dharamshala here where Vyasa Deva stayed. Badripuri is the fourth place of pilgrimage situated on the Mandrachal mountain and on the bank of the Alakhnanda. In this town there are about 300 shops and houses, mostly two storeyed and all necessities of life are available here. The temple of Badrinath is about 45 feet high and the image of Badrinarain in a meditative pose is made of black stone. In its forehead is set a bright diamond it is said that Shankeracharya took out this image from Narad Kund and installed it in this temple in front of which flows the Alakhnanda. In between the temple and the Alakhnanda are hot kunds and to the north of it is the rock known as Brahmkapal. Here the pilgrims offer pindas. At a little distance stands the temple of a Goddess where a fair is held every year. A little further is the Managaon. Here is also the Vyasa Gufa seated in which sage Vyasa wrote the Mahabharat and the 18 Puranas. From this village a route goes to Kailash and Man-sarowar. If we walk a little distance by the bank of Rishi Ganga, we come to snow-clad mountains and the way further is blocked. At this place grow the Brahm lotuses in abundance which emit very sweet scent. At Badrinath there is plane four miles by a mile and a half. In the rainy season it is covered with a variety of flowers but there is no tree in it. The height of Badrinath is 10, 300 feet. This place receives more rains than Gangotri. Vyasa Deva stayed here for about two months and visited other places of pilgrimage near about. Among them Shatpath and Swargarohana are important. had some Sadhus with him and a man from Mangagaon to lead them.

Shatpath and Swargarohana

Vyasa Deva, Shivanandgiri and Dharam Singh of Mana gaon started for Vasudhara, carrying with them food for 4 or 5 days. From Managaon Vasudhara is at a small distance. It issues from a high mountain and nearby there is confluence of the Sarawati Ganga and Alakhnanda Ganga. Near it is situated the brown mountain of Alkapuri. From here we can catch sight of the snow covered Himala-

yas. From Badrinath Shatpath is only 18 or 19 miles. Starting from Badrinath they had the Darshan of the image of the Goddess and then reached Vasudhara. Having walked a few miles they rested in a cave. Next day they had to traverse the route covered with snow. With great difficulty they crossed a rapid river hand-in-hand. The further route was all snow covered. The Alakhnanda also was almost lost in snow. The companions of Vyasa Deva went a little further and he was left behind. He had to walk on snow. In fact there was snow and snow all round.

Caught in a snow cleft

There was a cleft in the snow at a place but it was covered by a thin layer of snow. Vyasa Deva could not see it and sank in the cleft upto his waist. He was very much upset. The more he tried to climb out, the deeper he sank. Due to snow his whole body was benumbed and he had no strength in him to come out. He called loudly to his companions but they were too far away to hear. However they themselves thought of him and not finding him nearby returned and coming near the cleft heard his voice. Dharm Singh ran to him but he also began to sink in snow. However he steadied himself and threw his Dhoti to Vyasa Deva who caught hold of it and was drawn out Dharam Singh and Shivanand from a depth of about 9 or 10 feet. body had no warmth and had become completely stiff. His two companions rubbed him, he regained a little warmth. If he had not been dragged out by his friends, he would have surely frozen to death. Anyhow the three travellers reached near Shatpath and stayed in a cave. All round there was snow, and no fuel was available for making fire. It is said that he Pandavas were frozen at this place. Hence there are several ponds named after them such as Bhim Tal, Arjun Tal and Dropadi Tal. Swargarohana is about 3 miles from Vishnu Tal and there are steps leading to it but due to snow it was extremely difficult to climb Swargarohana. The route was not visible. It was completely covered with snow, hence they stayed at Vishnu Tal for 3 days and enjoyed the beautiful sceneries all round. To the right of Shatpath, beyond Swaragarohana is Gomukh and to the left is Kedarnath, Between Swaragarohana, Kedarnath and Gomukh are the Himalayas. King Yudhisthir might have climbed the steps of Swargrohana and reaching the Himalaya mountains might have been either frozen to death or gone to Heaven. The rest of the Pandavas were frozen in the snow of Shatpath. Vyasa Deva and his companions returned here in the morning because the route was already known to them and they had no difficulty in climbing down. By afternoon they reached Badrinath where they took their bath in the warm wells and felt refreshed. Vyasa Deva underwent these great difficulties because he was in search of a great Yogi from whom he could learn the secrets of Yoga but he could find no such person.

Yoga practice on the bank of Alakhnanda

Vyasa Deva crossed the Alakhnanda bridge and found a cave in which he spread some leaves and grass and started practising Yoga. was a lonely place and he used to devote several hours to Yoga in it. He did not go to any place for his food but cooked it outside the cave. One day Seth Brij Mohan of Calcutta came to see Vyasa Deva at 8.00 A.M. Vyasa Deva used to practise Yoga from 6.00 A.M. to noon and the seth had to wait till Vyasa Deva rose from his seat. Then the millionaire fell at his feet and asked him, "What power had induced you to renounce the comforts and pleasures of life". Vyasa Deva told him that his God was the creator, sustainer and re-absorber of the universe. Him alone he worshipped because it is He who releases an individual from all pains. It is for realising him that he had renounced worldly life. "At present I am in search of a Yogi who has realised his soul. I want to meet him so that I may find the short and straight way to realising the soul". The seth was deeply impressed by him and invited him to dinner but the latter declined it because he did not like to go into a town and used to cook his own meals. The following day at 11.30 A.M. the seth accompanied by his wife and children came to see Vyasa Deva in his cave. They all took their meals together and Vyasa Deva delivered a very meaningful sermon to them. The seth offered him 500/- rupees and earnestly requested him to accept the amount but Vyasa Deva declined it because he was a Sadhu who had renounced every thing.

Saptsarowar re-visited

Vyasa Deva continued his yogic practice in the cave till the gate of the Badrinath temple was closed. After that it became extremely cold there and he had to come down. He was in a dejected mood because he could not come across any Yogi. On his way down he stayed at Srinagar Chatti for two days and reached Rishikesh on the 3rd day where he found a Sadhu's cave empty. After staying there for

a few days, he reached Saptsarowar and built a cottage for him. Three or four Sadhus also lived with him. At a place about half a mile from the cottage, saint Ramdas practised austerities, standing on his one leg. Vyasa Deva was well acquainted with him. Formerly when Vyasa Deva was staying at Saptsarower, this Sadhu practised penances in the same manner and Vyasa Deva used to visit him. Ramdas had a disciple named Ram Pyari, who accompanied by a servant used to bring him meals and stayed with him for several hours. They had become very intimate and Vyasa Deva spoke to Ramdas about the impropriety. He explained the faults of deviation from traditions and as also the high ideals of sadhus and cited several instances from the Puranas but his words had no effect on Ramdas. After some time Vyasa Deva heard that Ramdas had married Ram Pyari and they both had gone to Peshawar. Ram Pyarı was a wealthy widow of Peshawar and had come to Haridwar to pass the remaining days of her life in devotion and prayer. When Vyasa Deva heard, of it, he went to visit Ramdas and reprimanded him strongly and angrily saying, "For 19 years you practised austerities and with this result. Why could you not resist the temptation of flesh. You thought that a piece of glass was a diamond. Your fall has brought humiliation to your followers and admirers. How can we now show our faces to any body. It is better that you proceeded to some other place." Ramdas felt much ashamed and heard the reproaches of Vyasa Deva with his head hanging down. Vyasa Deva returned deeply pained.

Again visited Uttarkashi

The fall of Ramdas had shocked Vyasa Deva. He now did not feel at ease in Haridwar. Hence he went to Uttarkashi via Dehradoon, Masoori, Ghamoti, Kanatal and Dharasu. He went to Lekhla and began to live in a cave. Here he recited Gayatri one thousand times daily. He knew the importance of it. The Vedas are the bed rock of our culture and Gayatri is their essence. Krishna says in Gita, "I am Gayatri among the Vedic verses." For four months Vyasa Deva recited Gayatri. He used to come to Uttarkashi only for purchasing provisions. He just ate two salted chapaties at noon and generally observed silence. He spoke only to shopkeepers when he went to purchase provision. The fall of Ramdas had greatly affected his mind and made him introspective. He was feeling depressed also because he could not find a suitable Yogi.

Again in Hardwar

Vyasa Deva stayed at Uttarkashi till Diwali and then went to Rishikesh by way of Tehari and thought of passing the winter at Veerbhandra. From there he went to Kankhal to see Swami Swaroopanand, but Vyasa Deva could not meet him because the Swami had left for some place. When Vyasa Deva was having his bath at the Har Ki Pauri, he happened to see Swami Hitanand and fell at his feet. the long hair of Vyasa Deva, the Swami was surprised and asked him if he had found a suitable Yogi. Vyasa Deva gave a reply full of disappointment. The Swami felt moved and embraced him and asked him to come to Mohan Ashram, where, he said, he would give him the right guidance. Vyasa Deva accompanied Swami Hitanand to the Mohan Asharam. The Swami took him to the bank of the Ganga and said, "I had the privilege of listening to five or six discourses of Maharishi Dayanand Sarawati and was so much impressed that I took Sanyas but there was no arrangement for my study and I could not read the Shastras which I deeply regret. Without the knowledge of the scripture, a man is no better than an animal. A man who possesses no knowledge is really blind. Without the study of the scriptures, one cannot acquire power of understanding his soul or God. Without the lamb of knowledge there is always the possibilities of falling into the abyss of darkness. Only one who is learned, can help and uplift humanity. You are a young man and have passed several years in wandering about the forests and have undergone sufferings and practised austerities but so far you have neither become a good Yogi nor studied the scriptures. It is not proper. If you study and acquire the knowledge of the scriptures, you will not take long to know your soul. There is no dearth of Yogis in our country but it is very difficult to know them correctly. To understand their system, the knowledge of Sanskrit is absolutely essential. But at present you know neither Hindi nor Sanskrit nor Urdu nor English well. I, therefore, enjoin on you to read Sanskrit first, get insight into the Shastras and then become a Yogi. "Hitanand had Vyasa Deva's head shaven and entrusted him to Ramchandra, a student of Delhi who made arrangements for his studies and board and lodging at Delhi.

Study at Delhi

Ramchandra made arrangements for Vyasa Deva's study in the Jyoti school at Delhi and approached a few well-to-do persons who paid

his board and lodging. Vyasa Deva re-started studying Laghu Kaumadi and books prescribed for pragya examination but after some time the teacher of the school went away and could not be replaced. The school was, therefore, closed. Hence Vyasa Deva joined the Sanskrit classes in the Ramjas High School. He used to study in this school while staying in the Jyoti Pathshala. Now he began to read the books of Visharad examination. A new teacher was appointed in the Jyoti Pathshala but having remained closed for a long time, it did not attract more than a few students. The new teacher wanted to increase the number of his students and urged Vyasa Deva to join his class but his study was going on very well in the Ramias School, hence he did not care to join the Jyoti Pathshala. As Vyasa Deva resided in this school, the new teacher started harrasing him and encouraged his students to trouble him and even to steal his things. Vyasa Deva requested the Secretary of the school to remove his difficulties but he was advised to arrange his lodging some where else, because the secretary feared that if the teacher were asked to behave better, he might go away and the school might again be closed. Vyasa Deva therefore arranged his lodging in a library in the Chawari Bazar where he staved for about three years.

Service of the public

The congress was very powerful at that time. It was the only organisation which wanted to free the country from the foreign yoke. But Vyasa Deva was not interested in political work. He was full of desire to learn Yoga and and it was for this purpose that he had come to Delhi to study Sanskrit. The first world war was then going on and the agitation for obtaining Swaraj was very strong. In those days a great plague spread in Delhi. Hundreds of persons fell victim to it every day. Dead bodies could be seen lying here and there in the streets. Schools and colleges were closed. Vyasa Deva was moved to pity to see the gruesome sight and organised a body of students for picking up the unclaimed dead bodies for cremation. He collected some money, hired a bullock cart and served the public in this way. He did not at all care for his own safety and threw himself heart and soul into the work.

There lived a few more students in the library along with Vyasa Deva. They used to hold meetings to learn the art of public speaking. Vyasa Deva also practised it. A student studied Ashtadhyayi

which Vyasa Deva also committed to memory. He did it because there was no teacher to explain it.

Vyasa Deva had renounced home, hence his parents had no control on him. He was not a regular student of any school and therefore, not under any teacher. In such circumstances youngmen are apt to go the wrong way, but Vyasa Deva had lofty ideals. He was a celibate and had full control on his organs of sense. His sole object was to become a scholar and realize soul. He had no intention of taking any examination. He only wanted to acquire knowledge. But now he had been studying in Delhi for three years.

Relatives come

His relatives came to know of his stay in Delhi and came to take him home but Vyasa Deva refused to accompany them. They wanted him to come home at least once in six months, and write to them when he wanted money. But Vyasa Deva did not want to retain any connection with his people, because he knew it would revive in him love for the family and it would be difficult to get over it again. He had now come to realise that love of family was an obstacle in the way of the realization of the soul and therefore, did not like to do any thing which might strengthen the family tie.

Leaves for Kashmir

As he had been discovered, he thought that the only way to escape was to go somewhere else. There was a student named Ram who also was prepared to accompany him. Vyasa Deva decided to go to Kashmir but it was the month of January and not the proper time for proceeding there. But he was bent upon going to a distance place where his parents or relatives might not be able to trace him and become obstacles in the fulfilment of his objects. He was therefore, determined to go to Kashmir. He had learnt from somebody that in Kashmir there was a great teacher of Sanskrit grammar. This urged Vyasa Deva further to proceed to Kashmir. He arranged to purchase tickets long before the departure of the train and sent his luggage to the station in advance and then pretending that he was going to the bazar to buy milk, he left his lodging. Two hours passed and he did not return. His father was much perturbed and made anxious enquiries when a student gave an

account of his escape. The father accompanied by a few friends reached the station and made a thorough search in the train but could not find his son. Vyasa Deva knew that his father would pursue and therefore he hid himself under the seat in the train. He had done it long before the train was moved to the platform and there was no light in it. No passenger, therefore, knew that he was hiding under the seat. His father and his companions returned disappointed. Vyasa Deva came out of his hiding place when the train had run for 3 or 4 hours. The passengers scolded and abused him but Vyasa Deva maintained complete silence and made no reply.

Early morning after sunrise the train steamed in the Rawalpindi Railway Station. The two friends got down and loaded with their luggage began their journey. They travelled 15 miles the first day. Further on it was snowing on the Kohmari mountain and the road also was covered with snow. They were bare footed but any how walked on. Vyasa Deva had acquired some experience of walking on the snow while he travelled in Uttarkhand and climbed the places like Swaragarohana. But his companion Ram had no such experience. They had gone a little distance when they came across a Sikh youngman.

Vyasa Deva's money stolen

Vyasa Deva purchased milk and paid for it in the presence of Shiv Singh, who saw him tying the remaining money in a cloth. Shiv Singh felt tempted at the sight of the money and thought of stealing it. The two friends and Shiv Singh passed the night at a shop. Each of them had two blankets which were not sufficient to keep off cold. They were dead tired and their feet were sore. Hence they could not have any sleep but just kept lying, without speaking a word. Shiv Singh thought that they were asleep and it was a good chance to steal money. He extended his hand under the blanket of Vyasa Deva and began to search for money; and Vyasa Deva got up at once and made noise. Shiv Singh was afraid and withdrew. Vyasa Deva understood that Shiv Singh was attempting a theft. Now he was watchful but pretended sound sleep and began to snore. Shiv Singh thought that it was now a golden opportunity for him and began to feel for Vyasa Deva's money. But no sooner did he put his hand under Vyasa Deva's blanket than did Vyasa Deva held him tightly by his beard and with his other hand he caught hold of his long hair and shook him violently. Shiv Singh had

no idea of the strengh Vyasa Deva possessed. He thought that the student was a lean and thin youngman and not his match. The Sikh did not know that Vyasa Deva was only apparently weak but he had the strength of celibacy in him. The people near about came to intercede and then did Vyasa Deva release him.

Stay at Dharamshala

Any how they passed the night and at morning started for Kuhala. The route was covered with snow. As they could not sleep during the last night and had no rest, they were feeling tired. Besides, they were bare-footed. They had to face great difficulties but did not lose courage and pursued the way. Some times their feet sank into snow and great pieces of it fell on them from the trees. Due to intense cold their feet were benumbed. They felt no warmth in their body. However, they completed the journey. Then they reached Baramula with great difficulty still. By the time they reached there, their feet were bruised and bleeding. The route beyond Barahmula was straight and had no ascent or descent. On the 9th day the two Brahmcharis reached Srinagar and stayed in the Sikh Dharamshala. The chowkidar gave them a room and made them confortable.

Chowkidar's stupidity

Vyasa Deva was a handsome youngman, possessing a well formed body and bright face and very fair complexion. He had the brilliance of celibacy and was lean and thin because he had suffered much and worked hard. Both the youngmen had shaven heads. The chowkidar thought that both of them were women devotees and addressed them as Maiji or mother. The two youngmen used to laugh heartily within themselves. They considered the man as foolish and said nothing to The chowkidar him. There was one more servant in the Dharamshala. called him and said, "These two ladies are Hindu Devotees. I would marry one of them who is very handsome and you may marry the other and our life would be so happy". This misunderstanding was due not to the handsomeness of the young celibates but also to their way of dressing. Men wear Dhoti in a particular way. They throw a part of it behind through the legs, but celibates do not do it. As it was bitter cold, they kept their mouths and heads practically covered and kept only their eyes exposed. The chowkidar and his friend gave them special attention and brought provisions for them for which they charged nothing. After 4 or 5 days they thought they should not keep the two servants in dark any longer and, therefore they resolved to go elsewhere.

Acquaintance with Tara Singh

The two celibates left the Dharamshala at about 10'0 clock. It was all ice in the bazar. They searched for a vegetarian hotel. The chowkidar had told them that all the hotels served non-vegetarian meals. This had made them uneasy. For about two hours they went about but could not find a vegetarian hotel. They came back and stayed in the Dharamshala and till noon next day they could not solve their difficulties. They would not take meals at any hotel and restaurant, because every where meat was cooked. Both of them were standing in a corner not knowing what to do when a gentleman seeing them so dejected felt inquisitive and asked them why they were in that mood. The name of the gentleman was Tara Singh. He was an Aryasamajist. He assured them that no meat was cooked in his house and invited both of them to dine at his residence. He also said that the only other member in his family was his mother. Hence both of them could stay with him. The two celibates were delighted and accompanied Tara Singh whose mother fed both of them with great affection, and they staved with him for many days. Tara Singh supplied them warm clothes and beds and also shoes. One day he took them to the Arya Samai Temple and introduced them to the members there. In this temple the weekly meeting of the Arya Kumar Sabha was held every Sunday. The students requested Vyasa Deva to address them, and were very much impressed by his learned discourse and began to hold him in great esteem. Many of them became his friends and admirers. Among them Keshav Deva, Yogendra, Mahendera, Tarachand, Jankunath. Madho Ram etc. were prominent. Keshav Deva belonged to a wealthy family and told Tara Singh that he would arrange two seers of milk per day for them. One day Vyasa Deva told Tara Singh that he would like to meet the Sanskrit pandits there. He took them to Pandit Sukhanand and Nityanand. Vyasa Deva had good practice of speaking Sanskrit. Pandit Sukhanand was delighted to hear them talk in that language and learned from him that in Kashmir, there was no good teacher of Sanskrit grammar and advised them to go the Banaras and study with Pandit Har Narain Tewari who had great mastery of all sanskrit grammars.

Scuffle with an Englishman

Vyasa Deva knew no fear and never swerved from the path of ractitude? He was ever ready to fight against injustice. Those were the days of strong repressive measures by the Government against the great political upheaval. The Jalianwala massacre was the most tragic event of those days. There was mass imprisonment of political leaders. Even then the agitation could not be put down. Almost similarly measures were adopted in the Indian States and Kashmir was not an exception. In this atmosphere surcharged with bitterness between the Rulers and the Ruled. Vyasa Deva was one day walking in the Shalimar Garden when he saw an Englishman and his wife coming from the opposite direction. He moved aside to give way to the couple and remained standing to let them pass. But strangely enough the Englishman got infuriated at the mere sight of Vyasa Deva and pushed him down. It was too great an insult for Vyasa Deva to bear. He got up and over-powered the Englishman and dealt him many blows and kicks and stopped only when his wife interceded. The couple lodged a complaint with the police against two students of the Pratap College. As Vyasa Deva and his friend were not the students of that College, they could not be traced and identified.

Interview with Maharaja Pratap Singh

Vyasa Deva had been wanting to have an interview with the Maharaja of Kashmir which was arranged by a Kashmiri Pandit Keshvadeva. The Maharaja met Vyasa Deva very courteously, seated him by his side and Vyasa Deva enquired about the welfare of the ruling family and the prosperity and happiness of the state, during the course of which the Maharaja said, "Two things are troubling me much. I have no son and am much worried regarding my successor. Prince Hari Singh is the son of my brother. If he succeeds me, he will not acquit himself well. These two things are eating in to my vitals." Vyasa Deva was surprised that though enjoying autocratic powers and rolling in wealth, the Maharaja was so unhappy. Then what to say of ordinary people. Vyasa Deva then addressed the Maharaja as follows:

"Joy and sorrow reflect the condition of our mind. They have no independent existence. Our best joys are nothing but 3/4th of pain. Our mind is like a lake on which waves rise and fall. From our mind emanate all sorrows and joys. One should therefore withdraw oneself

from the affairs of world like a tortoise which draws in its limbs. We should not allow desires to rise. Only then we can free ourselves from joys and sorrows. These arise in the mind. Hence if the mind is under control, we are free from joy and pain."

The Maharaja was much impressed by the talk of Vyasa Deva and offered him a rich present but the latter declined saying that he was leading a life of renunciation and following the Indian traditions of ascetics according to which one who has reduced his necessities to a mere loin cloth, is really great man.

CHAPTER II

THE BEGINNING OF YOGA PRACTICE

Search for a Yogi

From his very boyhood, Vyasa Deva was of a thoughtful frame of mind and therefore his contact with Swami Ramanand brought about an immediate change in him. He was then about 12 years of age and after four years he left home in search of a better & higher life. He had in fact an inborn desire to learn yoga. So intense and irrepressible was this desire that he roamed about in hills and dales in search of a true yogi. He would not be satisfied by an ordinary Yogi. He wanted one who could reveal to him the higher secrets and initiate him into the necessary practice. He had practised long on the banks of the Ganges and in the caves of the Himalaya but he did not feel satisfied and wanted to meet yogi of his desire and fortunately he found one.

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Meeting with Parmanand Avadhut

While in Kashmir, Vyasa Deva used to go to Hazuri Bagh and there commit to memory the sanskrit grammar named Ashtadhyayi. There one day he sighted a sadhu with only light cloth on and a blanket on his shoulder coming towards him. Vyasa Deva and his friends bowed to him and he blessed them and asked Vvasa Deva what he was studying and with what object. Vyasa Deva replied that he had mastered grammar and acquired the knowledge of the soul. Parmanand told them that the study of scriptures alone does not lead to self realisation. Dhurva, Prahlad and Nachketa had gained the knowledge of the soul when they were yet mere boys and had not studied the Vedas and scriptures. The Veda says that discussion and talent do not lead to the knowledge of the soul. There are other ways of realising it. Then Parmanand took both of them towards the Hari Mountain. their way they discussed many things and the Sadhu was much impressed by Vyasa Deva's ideas and blessed and embraced him. The two young men stayed in a customs house on the canal and the peon fed them and made them comfortable. The Avadhut stayed at a little distance from them. He had instructed them not to come to him before

8.00 AM. next day. He sat for meditation at 8.00 PM and stayed in one pose till 6.00 AM sleeping only for a couple of hours in the night. The two young men walked up near him to watch how and how long he was occupied in meditation. To watch him was to respect him. In the morning at about 9.00 AM they all left for Sonamarg and on their way they passed the night in a cave. Next mornining, Vyasa Deva enquired from the Swami about their future programme. He promised that he would soon do it for them.

The Yogic Education

The Swami had lost his parents in his boyhood. The spirit of renunciation arose in him very early. Hence, leaving home he studied Sanskrit and the scriptures for some years and then sat at the feet of a Yogi to learn Yoga from him. He was a punjabi and follower of the Udasi sect and behaved like a man who had achieved salvation in his life. Intuitively at the mere sight of these two youngmen, he came to know that for years they had been searching for a capable Yogi who could lead them on the right way but had found none. The Swami was much pleased by their love, earnestness and devotion and decided to teach them the system. Vyasa Deva expressed his heart felt gratitude towards him and said, "It is my good fortune that I have come in contact with you and will ever be indebted for your kindness. Kindly guide us." The Swami said, 'If you stay with me and engage yourself in the yogic practice devotedly and earnestly, I shall feel gratified. I shall explain to you every thing necessary." The two young friends occupied a cave and devoted several months to learn the yogic practices. The place of their stay was near Langan in a cave near the Sindh. The Swami made a programme for them for four weeks as follows: -

First Week

Sleep 6 hours, recitation of Gayatri in one pose for 6 hours but they could turn their legs twice, study of Yoga philosophy for 2 hours, commit the lesson to memory for 2 hours, practise poses breathing and other things according to Hatha Yoga 2 hours, bath and washing of clothes etc. for 2 hours, walk for 2 hours, food and rest 2 hours.

Second Week

The walking hours were deleted. The remaining programme was the same. The Bhur, Bhuva and Svaha were to be recited for 8 hours but if tired, the legs could be turned once.

Third Week

As in the second week but Om was to be recited continuously for 10 hours and legs could not be turned during this period. The recitation would cease several times and they felt a sort of silence for hours and Vyasa Deva did not know where he was.

Fourth Week

The Swami taught them how to practise Samadhi for 12 hours. During this time there was complete cessation of all thoughts. From mid night till noon they were in one position and were allowed to sleep only 4 hours. The remaining programme was the same.

In the Samadhi of 12 hours Vyasa Deva used to be unconscious of himself and the world. In one month the Swami taught both of them 40 kinds of Pranayama, 184 kinds of poses and the 6 practices (Shat Karman). Besides they had committed to memory the complete yoga Darshan with its commentary. Only a teacher like Swami could impart so much in such a short time.

During the period of one month the two friends had the opportunity of witnessing several perfections of the Swami. One day on their request he took them with him for a walk on the mountain. He walked so fast that they had to run to keep pace with him. They had hardly gone a little distance when they saw a bear coming out of a bush. It pounced at them and they flourished their sticks at him but the Swami asked them to lay down their sticks and beckoning to the bear said, 'Go away.' The bear withdrew and ran away bouncing and leaping joyfully. It was the result of swami's self control and perfection in harmlessness or Ahimsa.

The yogi was very kind and affectionate. Once the two youngmen felt a desire to eat sweets and the Swami divined what they wanted and said, "well do you want to eat sweets, let me know which sweets and of which place, you want to eat." Vyasa Deva had during his study at Delhi taken sweets from a shop near Ghanta Ghar. He readily replied that he wanted to eat the nice sweets of that shop. The Swami smiled, said silently and asked them to go to river to wash but as they came out of their cave they saw a bear. They hurried through and came back and were surprised to see a plate full of sweets in the palm of the Swami

who gave them a good quantity of it which they ate to their fill. It was exactly the sweets of the shop near the Clock Tower of Delhi. The Swami held the plate on his palm as long as they ate and then asked them to go to the river again for wash. They hesitated because they had seen a big bear when they went first. The Swami told them to go but saying that they need not be afraid. Both of them did go but were all the time afraid of the bear. However they met no bear and when they returned they did not find the plate of sweets in the cave. They felt surprised greatly by their contact with this Swami.

One day they accompanied the Swami to the river where they all had their bath. Both of them came out and sat on the bank but the Swami took a deep dip and did not come out. When an hour passed the two friends became anxious and requested a Muslim diver to bring him out. The Swami was brought out in a Padmasan pose. After some time he took a long breath and opened his eyes which were red hot and which frightened the young men. The Swami was angry at them and asked why he was taken out, when they knew that he used to come out himself after remaining in water for some time. As a punishment, he gave them no food for 4 days and himself also fasted on the 5th day from 11.00 to 2 o'clock in the night. He delivered a discourse and then asked them to retire, but they had no sleep and after an hour went down for their wash and on return did not find their great precepter on his seat. They sat down to meditate but could not concentrate. In the morning also they did not find the Swami there. For three months they continued to search for him but found no trace of him.

It was their great fortune that they came in contact with him. They never forgot his self control, austerity and freedom from tumults and opposites. They used to shed tears when ever they recalled his kindness and affection and highly regretted their blunder in taking him out of the Sindh stream. They went as far as Sonmarg in quest of him but were disappointed and then stayed for several days in a village situated at the bank of a river and had to live on such fruits as were available there. After this they came to a temple of Bhagwati where they used to pass the nights and before dawn used to go to the bank of the river.

Kindness of Bhagwati

A Brahman named Maheshwarnath used to offer about half a seer of milk to the Goddess. The two friends thought, he did it out of

love and sentiment. Worshippers just offer food to a statue and then eat it as a gift from it. Why should not, therefore, they take advantage of it, because it was very difficult for them to live on the local fruits. Hence they began to share between themselves the milk offered to the Goddess. After finishing their meal they would place the pot near a tree. slept there till early morning and then went to the river to practise vogic exercises. Next morning when Maheshwarnath came to the temple and found the pot empty, he was immensly delighted because he thought that the Goddess had been pleased to accept what he had offered. He now offered greater quantity of Kheer to the Goddess and both the Brahmcharis ate it every day. This went on for some time. One day Maheshwarnath met them by chance on the river bank and invited them to dine at his house. Vyasa Deva declined it but when he requested permission to serve food at the bank of the river, they acceeded to it. Then he brought them meals every day. One day he said to Vyasa Deva, "You and the Goddess are very kind to accept meals from me for which I am very grateful." Vyasa Deva laughed heartily and related to him the whole story in detail. After a few days Vyasa Deva asked his host for what object he was so devoted to the Goddess and to him. Maheshwarnath opened his heart to him, saying, "According to the Hindu Shastras a man who dies sonless obtains no peace. This is what makes me sad and weighs on me." Vyasa Deva said, "A sincere devotee like you will certainly have his desire fulfilled. May you get not one but several sons. Hence forth please do not bring meals, because if you do, you would be doing it for a return. Do not you bother any longer." After some years Vyasa Deva chanced to come to the Mahi village and enquired about Maheshwarnath and when he went to his house, he was glad to see several children there. The young yogi felt much gratified to know that as a result of several years of self-discipline which he had practised so strictly, his words came true.

Stay at Mufti Bagh

The story of Maheshwarnath having been blessed with several sons as a result of young Vyasa Deva's blessings spread far and wide. There were several other similar instances which can not be related for want of space. The reputation of Vyasa Deva attracted to him many devotees in Kashmir. They were all eager to obtain his blessings but he did not like to demonstrate his powers and whenever any body spoke to him about the sons of Maheshwarnath, he would say that it was due to divine favour and not in any way due to him.

From the village of Mahi Vyasa Deva proceeded to the village of Khcer Bhawani situated near Gandharbal. There he visited the temple of a Goddess and then went to Gandharbal and thence to Harven lake where he met a Sikh Chowkidar, Puran Singh who asked him what service he could render to him. Vyasa Deva said that he very much liked the place and would like to stay there for some time if some accommodation could be found. He directed him to go to Bhai Rangil Singh who was a Chowkidar in the garden of Pissu which also was a lonely place. Vyasa Deva and his friend went to Rangildas and expressed their desire. This good chowkidar conducted them to Muftibagh which was included in the jagir of Pandit Mukundju who resided there with his wife. Both of them were Van-prasthis. Rangildas introduced the two Brahmcharis to the pandit and told him that they wanted to stay there to practise Yoga for some time. Pandit Mukundju was greatly delighted to know it and assigned to them a room in the second floor of his house. This pandit had two sons who lived in the city. One of them was a Patwari and the other served a temple on the Hari Parvat. On the pandit's insistence Vyasa Deva agreed to take meals with him. The pandit made them both very comfortable in his room. Both the Brahmcharis used to go for a walk every day on the Harven lake. About a mile from there, there was the extensive forest reserved for Shikar by the Maharaj of Kashmir. It extended to many miles reaching Pahalgaon and contained several lakes named Tarasar, Marsar, Chandrasar and Viveksar. Tarasar is 30 miles from the Harven lake but its water flows into the Harven lake. The reserve forest abounded in tigers, bears, boars and antelopes. The Harven lake supplied drinking water to the entire city of Srinagar. It was constructed after removing about 10 villages from the area. While walking on this lake Vyasa Deva used to enquire about his precepter from the person he happened to meet. He was very eager to meet him and had held talk with Mukundju and Rangil Singh about the matter.

Meeting Tara Singh again

Every Sunday the inhabitants of Srinagar came to Harven lake for an outing. By chance one day Tara Singh and his friends also happened to come. Vyasa Deva was already in search of him because he had greatly helped him and had arranged every thing for him and his friend. Both the Brahmcharis without any information to Tara Singh had proceeded towards Sonamarg with Swami Parmanand. Since then

Tara Singh had been in quest of them and had enquired about them from several persons. Now on coming to the Harven lake, he asked Chowkidar Puran Singh about the two Brahmcharis and was told that they lived there. Both of them used to come to a lonely place on the lake to practise Samadhi. On this Sunday also they were seated under a tree in the Samadhi pose. Puran Singh gave full information to Tara Singh and sent a Muslim boy to bring them but the boy returned and said that they were sitting with their eyes closed and did not respond to his request. Tara Singh with the Muslim boy then went to the Brahmcharis sitting in the Samadhi and waited till they got up. After sunset they began to walk when Tara Singh and his friends came and bowed to them and said, "You are here practising Samadhi, while we have been searching for you for several months. You left without informing us and therefore we felt much troubled. Today we are much gratified to see you in the samadhi pose and so perfect in yoga. In such young age you can practise samadhi for several hours and I am glad that your long-cherished desire has been fulfilled." Tara Singh requested them to accompany him but they declined and advised them to return to Srinagar because night had fallen. They promised that they would explain the reasons of their sudden departure and give details of their wanderings later on. Tara Singh promised to come on some Sunday with a tonga to take them with him. When he turned up, they both accompanied him and Vyasa Deva related the whole story to Tara Singh in about two or three hours. He was wonder struck to hear their story. Vyasa Deva learnt from him that he had once seen Swami Paramanand walking on the bank of the Dudh Ganga but he was not visible again. Brahmcharis stayed with Tara Singh for three or four days but they were full of the memory of their revered precepter and resolved to search him out. One day when they were at the Harven lake, they came across a Punjabi shopkeeper of Maharaj Ganj, and during the course of their talk with him they learnt that he had seen Swami Parmanand walking on the bank of the lake in the month of July. He was observing silence and did not like any human contact and lived all alone, eating very little and possessing nothing but a loin cloth and a half-torn blanket. He also said that he provided the Swami a seat in a bus. The Swami had said that he was going to Gangotri where he would stay. Vyasa Deva s mind was very much troubled to hear this story about his Guru and he once more determined to search him out. He acquainted Tara Singh with his resolve and made up his mind to walk to Jammu.

Stay at Amritsar

Vyasa Deva and Ram left Srinagar, and by way of Pampur, Kaji kund, Banihal, Ramvata and Batota reached Udhampur and there stayed in the temple of Sri Raghunath for about a fortnight and then visited the temple of Vaishnave Devi and for a few days stayed at Katra. Then they went to Jammu and stayed in a temple for about a week. After Diwali they went to Amritsar by train and stayed in the Arya Samaj temple of Lohgarh but it was a public place and their study was much disturbed. Their main object of going to Kashmir was to study the Ashtadhyayi with some great grammarian but they found none there. They requested Lala Maiya Das to arrange accommodation for them and introduce them to some great grammarian. The Lala came next morning and took them to Pandit Harishchandra in Swank Mandi. Maiya Das met Lala Shiva Sahai Mal Maheshwari on the way, who offered both board and lodging to the two Brahmcharis at his residence.

Contact with Lala Shiva Sahai Mal

Having arranged every thing for Vyasa Deva and his friend, Lala Maiya Das took them to Pandit Harishchandra, who told them that there was no one there well-versed in Ashtadhyayi and Maha Bhashya and that no student cared to study these books. He said, "I am reading the six schools of philosophy these days and my brother Pandit Kanhya Lal teaches grammar but he takes up the Siddhanta Kaumudi and not the two books you have mentioned." Vyasa Deva was greatly disappointed.

Lala Shiva Sahai Mal had rented a shop in the Ahluwala Katra where he used to sit about a couple of hours daily. He had given up all business except purchasing hundies. He had no son but only two daughters who had been married and living with their husbands. He was all alone in his house and had only a servant who cooked for him. He was a well-educated, wealthy man of good social status. His grandfather Rai Bahadur Narsinghdas was the Treasurer of Maharaja Ranjit Singh. The two Brahmcharis had stayed with Lala Shiva Sahai Mal for hardly 3 or 4 days when he thought that it was not proper to keep them with him without any knowledge of their conduct or family. Hence to test the two Brahmcharis, he placed rupees fifty outside his cash box and left it open and went away. When the two Brahamcharis started to take food

at the Lala's residence, they found the cash box open. They closed it and took the key with them and delivered it alongwith the 50 'rupees to the Lala. He took the key and went to his shop and examined the contents of the cash box and found that every thing was all right. Then he began to have full trust in the Brahamcharis and very much repented his suspicion about them. Now he loved them, supplied them clothes and arranged ghee and material for their daily Havana and asked them to let him know their other requirements without hesitation. Thus Vyasa Deva and Ram stayed very happily for about 5 months with Lala Shiya Sahai Mal.

Search for Swami Parmanand continued

Vyasa Deva thanked Lala Shiva Sahai Mal for his kind hospitality for 5 months during which, he said, they were both very happy and comfortable but, "Now" said he, "We want to go in search of our precepter Swami Parmanand towards Gangotri. The winter is over and it is a fit season for going to the Himalayas". The Lala had been much impressed by Vyasa Deva's austerity, selflessness, devotion to God, simplicity, love for study and yoga and truthfulness. Hence when the young yogi expressed his desire to proceed to some other place, he felt much troubled but had to permit him to leave because his resolve was unshakable. He promised that he would bear all expenses of their food, clothes, books etc. He said, "For the present take money for six months and then let me hear and I shall send you money immediately. By God's kindness I have enough money with me and have to spend very little. I have no son but only two daughters who are married in wealthy families. I shall therefore, be in no way inconvenienced in meeting your expenditure." As Lala Shiva Sahai very much insisted, Vyasa Deva agreed to accept the offer about himself and his friend Ram.

Departure from Amritsar

Both the Brahmcharis left Amritsar by train and reached Haridwar where they stayed in a Dharmshala. Ram was unwilling to search Swami Parmanand in the Himalayas and told Vyasa Deva that he would prefer to carry on the search in the region below Haridwar. But Vyasa Deva stuck to resolve to go to the Himalayas and thus the two friends parted at Haridwar. Vyasa Deva went towards Uttarakhand and Ram towards the Punjab. They had planned that one of them who meets the Swami

would bring him to Lala Shiva Sahai Mal in Amritsar and if this would not be possible he would send the information to the Lala.

Vyasa Deva left for the Himalayas. He was pretty familiar with the region and had already visited Jamnotri, Gangotri, Kedarnath and Badrinath and was acquainted with all the routes. He knew the difficulties but he had great love and respect for Swami Parmanand and was very anxious to search him out, particularly because the Swami had left his two disciples all of a sudden. For five months Vyasa Deva carried on his quest in the dense forest, high mountains and lonely caves, but he did not succeed in finding out the Swami. He had to return disappointed in the month of September to Haridwar and began to reside in the cottage of Swami Chetan Deva in the Kankhal where he came in contact with a young Sadhu. Both felt drawn towards each other and when Vyasa Deva made up his mind to go to the bank of the canal in the district of Saharanpur, his friend accompanied him.

First experience of begging

Vyasa Deva used to cook his own meals. Lala Shiva Sahai had already given him money sufficient for six months. Hence he never had to beg for his food. He considered it improper to beg and burden a house holder when he had money on his person. One day he happened to reach a village where no food stuff was available at any shop. He passed two days without food and his friend went inside the village to beg for it. Vyasa Deva also accompanied him. Vyasa Deva kept standing outside but his friend entered a house where a young lady who was very irritable and illtempered was cooking meals. The sadhu begged for food but the lady losing her temper and with a burning wood in her hand rushed out to beat the beggar. The neighbourers gathered when they heard the noise and were sorry for her extremely bad behaviour and apologized on her behalf. Meanwhile a peasant happened to come with a plough on his shoulder. He felt very sorry to know what had happened and most politely requested Vyasa Deva to dine at his house but the young Brahmchari declined to go to his residence for the purpose. The peasant then asked them to wait for him near a well outside the village and before long his wife came and served them food very respectfully. What a contrast between the woman who had rushed with a burning wood towards them and the one who served them food so humbly and devotedly. The world is full of opposites. There are men who are

greedy and benevolent, learned and ignorant, dissolute and self-disciplined, theists and atheists. Vyasa Deva was now left alone because his friend returned to Kankhal. There after he decided never to beg for food. He had done it only once and that also after starving for two or three days. If there were in the village a shop where he could buy flour and pulse, he would have cooked his meals. The insult hurled by the woman taught him a lesson and after that he never begged.

Practice at Baihat on the canal

After his companion's departure for Kankhal, Vyasa Deva went to Baihat (Saharanpur) and started practising Yoga on the bank of the canal. One day when he went to purchase food provisions the shopkeeper whose name was Kabool, seeing that he was a Brahmchari practising the yoga, said to him, "You carry on your practice and do not brother to cook your meals. I shall arrange your meals at my house. You may come and eat there or I shall send you food'at the place of your practice." Then Kabool started sending food to Vyasa Deva daily and punctually. It was after insistant request of the shopkeeper that Vyasa Deva consented to accept meals from him.

The canal near which Vyasa Deva was practising yoga was a small branch of the Gangetic canal and its water was blue. Vyasa Deva practised Tratak on its water daily for several hours which made his sight so powerful that he could see the stars during the day. He stayed there for two months and then went to Roorki. As he was very eager to become a learned yogi, he resolved to go to Amritsar again for the purpose.

Stay at Amritsar again

Amritsar is very much associated with preliminary austerities and yogic excercises of Vyasa Deva. He stayed there for several years and became a great yogi. During winter he practised Yoga and studied the scriptures at Amritsar, and during summer he went to Kashmir for Asan Pranayam, Dharna-Dhyan and Samadhi. A cold region is a necessity because during practice great heat is generated in the brain. It is why the yogis and the ascetics prefer to live in the caves of cold mountains.

Stay with Lala Shiva Sahai Mal again

Vyasa Deva had great association with Lala Shiva Sahai Mal during the period of his practice. The latter had rendered him all the assistance.

He had kept him with him and borne all the expenses on his account, Vyasa Deva again lived in the office of the Lala in the Ahluwala Katra. There several wealthy businessmen used to come to visit Shiva Sahai and there was quite often a talk about Vyasa Deva's celibacy, practice, austerity, selflessness, yoga, renunciation and love for study. Vyasa Deva therefore, became quite intimate with several of them. Of these Kanchand, Ram Bhaj and Maya Ram deserve special mention. He had not lived long in the Lala's office when his reputation spread in the whole city and people began to visit him in large numbers. As this disturbed his study and practice, he decided to reside in a lonely place on the bank of the canal. When he informed Shiva Sahai Mal about his intention, several devotees, and admirers of Vyasa Deva dissuaded him from it. Because on the bank of the canal the cold was intense. It was a suitable place only for summer. Deva now started the study of yoga Darshan and commentary of Vyasa. on it from Pandit Harishchandra. There were two or three more students studying alongwith him. Simultaneously with the study of yoga Darshan. Vyasa Deva began to study Siddhanat Kaumadı with Pandit Kanhaiyalal, Shiya Sahai Mal and Kanchand arranged for his meals but he mostly ate with Shiva Sahai Mal. Kanchand was much impressed by Vyasa Deva's personality, religious devotion and austerities. Hence it was that he also offered to help Vyasa Deva.

Practice in the garden of Saint Buddhi Prakash

As the summer commenced, Vyasa Deva built a grass cottage on the bank of the canal. It was so small that it was just sufficient for a Takhat bed. In front he built a Yagyashala and set up flower plants. Here Vyasa Deva practised very hard. From 11.00 AM to 2.00 PM he studied yoga and grammar in the city and devoted the remaining time to the practice of yoga sitting in the hot sun. During winter he used to sit in the water of the canal for practice. He wanted to obtain release from opposites. He was also practising detachment from his body. During winter he put on no clothes and used no blanket. When it was excessive cold, he used to warm his body by various breathing excercises. He practised Asans and Pranayam during winter mostly. He had made so much progress in this direction that he could place the Takhat on his chest with 5 or 6 persons seated on it. He used to tie ropes on his arms and ask several persons on either side to pull up. 4 or 5 young students

of Buddhi Prakash were also interested in wrestling and Pranayam. Vyasa Deva used to instruct them.

In this garden Vyasa Deva carried on hard practices. He used to do it from 2.00 AM to 8.00 AM and when he found it hot, he used to sit in the canal water. Along with yoga practice, he made a study of the scriptures. Once a student told Vyasa Deva that in the Tehsil of Teetri Saharanpur, there lived a Brahmchari named Pyarelal who had good knowledge of Ashtadhyayi. Vyasa Deva hastened to that place at once and studied grammar for a few months, but then Pyarelal himself went to Banaras for higher grammatical study and therefore Vyasa Deva had to return to Amritsar.

Vyasa Deva had already studied Dharshan, Nirukta and Upnishads from Pandit Harishchandra. This gentleman was born in a wealthy family but he had taken a vow of life-long celibacy and becoming a teacher. He had, therefore, great love for Vyasa Deva. When tempers and inclinations are similar, it is natural that friendship should develop. Harish Chandra used to teach Vyasa Deva with great affection and explained the difficult elements of yoga by his learned explanations.

Vyasa Deva had built a grass cottage in the garden of Saint Buddhi Prakash and practised yoga in it. Though he was much inconvenienced, particularly during monsoon, he stayed there for several years. Then Moti Ram a flour merchant had planned a garden nearby and built 16 good cottages in it for lodging Sadhus. When he offered accommodation to Vyasa Deva in one of them, he shifted there.

Saved by a serpent

During summer Vyasa Deva used to go to some mountains because in plains the yogic practice could not be carried on. He stayed for seven months in Amritsar and for five months in Kashmir. Some times he would go to some other mountains. During one summer he had to stay in Amritsar because he could not manage to go to a hill. When the weather was too hot, he sat in water near a bank to practise yoga. Round about there were holes of serpents and one of them was occupied by a fatal long cobra. When Vyasa Deva began his practice, it would come and sit near him as long as his practice lasted. It seemed as if it came there to protect him. When Vyasa Deva returned to his cottage the snake also went back into his hole. On the canal there was a small bridge by which people crossed the river, but it was not

fit for bullock carts. It so happened that during a night at about 11 o' clock six or seven thieves were going about in search of a chance for committing theft. They happened to come near Vyasa Deva and one of them wanted to relieve him of his Muradabadi Lota but he saw a black cobra sitting close to it. Seeing the thief it hissed terribly and rushed towards him. The thief, trembling with fear, fell down. It was with great difficulty that he summoned courage and ran away to save himself. The other thieves went about but got no chance to steal. Towards day break they entered a small field and carried away loads of melons. While retiring they threw a few melons towards Vyasa Deva because for fear of the cobra they could not come close to him.

Those were the days when thefts occurred almost every day. The rich or the poor and even sadhus were not safe. One night at about 3 o' clock when Vyasa Deva was lost in reciting Bhajans, three or four thieves climbed over the wall of Motiram's garden and knocked the door of Vyasa Deva's cottage. As he was immersed in meditation, he did not hear the sound. When the thieves threatened to break open the door, Vyasa Deva's samadhi was disturbed and he opened the door. The thieves entered and threatened him to part with what he had, otherwise they said, "you would be killed." Vyasa Deva did not lose nerves and smiled and said, "Whatever I have is at your disposal, you are at liberty to take it away. The thieves ransacked the cottage but did not find any thing of their liking. They just lifted an article or two and ran away.

Feeds thieves

One night at about 10 o'clock about a dozen thieves entered the garden when Vyasa Deva was in Samadhi and a lantern was dimly burning in his cottage. The noise disturbed the Samadhi of Vyasa Deva and he opened the door. The thieves requested Vyasa Deva to give food. They were so hungry that he was moved to pity. He had then five or six seers of flour and a little quantity of pulse and Ghee. He prepared meals and fed them. They were very grateful to him and one of them asked Vyasa Deva for blessing, but Vyasa Deva could not compromise with sin and gave them a blank refusal. An oldman among them caught hold of Vyasa Deva's hand andforced him to tap every one of them on the back. They left and committed a theft in an opium store. After a few days the thieves came to Vyasa Deva and offered him one hundred rupees and a piece of muslin. As Vyasa Deva would not accept it, they went away to-

wards a canal. Even the sinners are not past praying for. Virtue lie dormant in them. The thieves went away disappointed that night but came again after four or five days to offer a present to Vyasa Deva but they did not find him in his cottage. He was sitting lost in deep meditation some where nearby. Finding the cottage empty, they left 100 rupees, muslin piece and a good quantity of sweets there. When Vyasa Deva returned to the cottage, he was surprised to see those things. Guessing that the articles might have been left there by the thieves, he distributed them to the poor people of the neighbourhood.

An incident with Police Constable

Those days Vyasa Deva studied Sankhya and Nyaya Darshan with pandit Harishchandra. One day Vyasa Deva went from there to Shiv Sahai Mal and stayed there talking till 10.00 PM. Shiv Sahai requested him to sleep and dine at his house but he declined the offer because it would distrub his study and practice. The way to Moti Ram's garden passed through a lonely forest and was about a mile long and was associated with theft and murders. That night about a dozen police constables were sitting in ambush for thieves. Hearing the sound of Vyasa Deva's sandles, they said loudly, "Stop who comes there." Vyasa Deva took them for thieves and feared that he might be relieved of his watch. He therefore, began to walk faster. The constables again called to him. Then he took off his sandles and running fast entered the garden of Buddhi Prakash. This place was surrounded by barbed wires but Vyasa Deva jumped over the fence. The policemen pursued him but could not overtake him and while entering the garden they were caught in the barbed wiring and fell down. Saint Tei Prakash exclaimed loudly, "Do not come this way otherwise you would be killed." The constables said, "There is a thief hiding in your garden, please hand him over to us". But they came to know that the person whom they took for a thief was a Sadhu. Vyasa Deva said, "If you cannot catch hold of a Sadhu, how do you succeed in dealing with thieves." The constable said, "Our duty is not to apprehend sadhus but thieves. If we know that you were a sadhu, we would not have run after you."

These incidents further intensified the idea of renunciation in Vyasa Deva. He found that the society was full of evils, people resort to thieving because they are too poor to support themselves. One who gets food, shelter, clothes and medicines when necessary, would not commit theft.

Akar silence and recitation of Gayatri

Vyasa Deva decided to leave the room in the garden of Moti Ram because his practice and meditation were often disturbed there. As he lived in a decent room, thieves suspected that he might be having some money and often disturbed him, of couse they found nothing more than a few seers of flour, and a little quantity of pulse and Ghee and two pieces of clothes. Vyasa Deva therefore, shifted to his old grass cottage in the garden of Budhi Prakash on the Sankranti day and commenced his vow of Akar silence and mental recitation of Gayatri.

Celibacy put to test

Vyasa Deva had hardly completed his vow, when he was faced with a great trouble. Lala Kanchand of Amritsar was a great devotee of his and treated him with utmost respect. He was fully convinced about Vyasa Deva's sincerity and firmness and his devotion and celibacy and he often spoke about it to his brother-in-law who never believed it. He rightly thought that a man is a sealed bottle which may bear a false label regarding its contents. The cover may be very beautiful but who knows what is inside it? Hence the external form of an individual is no index to his external inclination. A man appears different from what he is. Kanchand's brother-in-law Dewanchand thought that Vyasa Deva belonged to this category. But Kanchand persisted in his belief. Dewan Chand and Kanchand, therefore, agreed to put the young Brahmchari to test. Dewanchand said to Kanchand,"If this Bramchari proves equal to the test, I beg to pay you Rs. 400 and if he fails you shall pay me Rs. 200." They both agreed and sent two charming prostitutes to Vyasa Deva's cottage. They went and sat in front of his cottage and started employing their charms but Vyasa Deva was not moved at all. Then they talked amorous things loudly. As Vyasa Deva was observing silence, he would not speak but signed to them to go away. He even threatened to beat them with his rod but they would not budge. Then he went to a neighbouring garden where some masons were at work and wrote in Gurmukhi script with his fingers on the ground that he was being troubled and disturbed by two girls and requested them to drive the the women away. The masons went and abused them, still they would not leave. However they ran away when the masons threatened to beat them.

When Diwanchand and Kanchand heard about it, they were pleased but at the same time felt ashamed. This increased Kanchand's

respects for Vyasa Deva and the people of Amritsar began to hold him in great esteem. Diwanchand and Kanchand appeared before Vyasa Deva and related to him the whole story. But Vyasa Deva kept quiet and then smiled a little. Hardly ever he lost his temper. He was always calm and poised and firm like a rock.

Vyasa Deva completed 1,25,000 Gayatris

Vyasa Deva completed one lac and twenty five thousand recitations of Gayatri on Sankranti day of Chaitra month and that very day commenced the vow of 1,25,00,000 recitation of it in silence. He stopped speaking except for two hours in a month when he arranged food stuffs and other necessary articles, from the Bazar. He took four years to complete this vow, which established him progressively in self-lessness and renunciation. He felt no particular interest evan in study during this period and ceased going anywhere. He did not like human contacts and preferred to live in loneliness.

To commence with he recited Gayatri 12,000 times and observed the following time table:

4 AM to 7 AM Meditation
7 AM to 2.00 PM Recitation of Gayatri

2 PM to 3 PM Cooking and taking meals

3 PM to 4 PM Rest

4 PM to 7 PM Recitation of Gayatri

7 PM to 8 PM Walking

8 PM to 10 PM Recitation of Gayatri

10 PM to 11 PM Taking milk, miscellaneous work

11 PM to 3 AM Sleep.

It is clear from the above time-table that Vyasa Deva devoted 15 hours daily to meditation and recitation of Gayatri. His food consisted of boiled Moong with a little Ghee mixed and half seer of milk before retiring to bed. When he went out for a walk, he used to keep his face covered in order to avoid any contact or disturbance. He would not even make any gesture to express himself as others often do. His silence was absolute. During hot days he sat in the sun and during the winter in the water of the canal, reaching upto his neck. His object was to acquire complete detachment from body and mind.

Kidnapped by the thieves

From 7 to 8 PM Vyasa Deva used to walk along the bank of the canal. It was lonely place and very few people came that way. He used to keep his face well covered so as not to be disturbed in his complete silence. One day he came across five men who were all drunk. They were staggering like mad men. They were surprised that Vyasa Deva had his face covered. For some time they could not discover whether he was a man or woman and could not recognise that he was the saint residing in the garden of Moti Ram. They asked him where he was going, where he lived and what he did. As Vyasa Deva was observing the vow of complete silence (Kashtha Maun), he did not reply to their questions. This made the drunkards think that he was very conceited. They could not understand the reality, and in their madness tied his hands and made him follow them. He did as they wanted. He neither spoke nor felt angry. He was calm and collected. He did not know where the scoundrels were taking him. The mad fellows took him to a Gurdwara in thier village and asked the priest to keep him confined in a room saying that they would come in the morning and deal with him.

The priest lighted the lamp and felt very sorry and began to tremble when he recognised Vyasa Deva, and denounced the young drunkards strongly. He went to those men and reprimanded them severely. One of them Balwant Singh was known to the priest. He went to his house and demanded why he treated the Saint in that manner. Balwant Singh apologized for his behaviour and offered milk for Vyasa Deva who accepted it and passed the night in the Gurudwara and in the morning returned to his cottage. He never thought evil of the topers and never entertained any feelings of revenge. He remained cool and collected.

During winter Vyasa Deva recited Gayatri sitting in water which benumbed his whole body but he never experienced it because he had completely detached himself from it. This strengthened his determination and sharpened his intelligence greatly.

His vow of silence was to be completed on Vaishakhi day. A Yajna was arranged which went on for several days and a number of saints and sadhus were fed. The function was attended by hundreds of devotees of Vyasa Deva from Amritsar. He spoke to them on the benefits of silence and recitation of Gayatri which he had carried on for four years.

Visit to Kashmir

Amritsar was the place of his permanent residence for several years. But during hot season he used to go to Kashmir and other cool places. For about 7 months in a year he would stay at Amritsar and passed five months on hills. At Amritsar he lived in his grass cottage in the garden of saint Buddhi Prakash. Later, he began to live in one of the 15 rooms in the garden of Lala Moti Ram. Because the latter very earnestly requested him to shift there. In Kashmir he stayed in the Mufti Bagh. In the morning he walked in the Maharaja's reserved forest and in the evening on the bank of the Harven lake.

Contact with Kashmiri Pandits

One evening when Vyasa Deva was having a walk on the Harven lake, he happened to meet some Kashmiri Pandits on the way and had talk with them on various matters, during which they said that the statue of Shiva at Amarnath decreases in size during the first fifteen days of a month and increases in the latter half. Vyasa Deva would not believe any thing till he had put it to test. He accepted what was warranted by intelligence. He did not believe in what the pandits said about Shiva's statue and remarked that an inanimate object cannot decrease and increase in this way. This happens only in case of living objects. Hence the decrease and increase of the Shiva's statue is impossible. The statue of Amarnath is formed by ice. However the pandits would not give up the belief. Pandit Mukand Kaul also supported them but they all decided to go to Amarnath and examine the belief.

Journey to Amarnath

As the winter commenced, Vyasa Deva went to Amritsar and did his meditation and yogic practices on the bank of the canal. As soon as summer started, he went to Kashmir because he had already resolved to go there in early summer. He decided to go by the route of Sonamarg because from this route Amarnath is only 70 miles while from the Srinagar route it is 86 miles. He carried with him only such things as he himself could. The post master of Sonamarg Shri Madhoram pointed out to Vyasa Deva the difficulties in the way of Amarnath. From Sonamarg Baltal was 9 miles, and 10 miles further on road was covered with snow. Vyasa Deva requested the postmaster to arrange four coolies to carry his luggage to the Amarnath cave. It was settled that each

coolie would be paid 3 rupees per day. Some luggage was carried by Vyasa Deva himself. On Arriving at Baltal, he stayed in a Dak Bungalow and resumed his journey early morning the following day. It was a difficult route. The river flowing from Amarnath to Sonamarg was all ice covered. He had to walk on ice along its bank. The cold was so intense that his feet were benumbed and he could hardly move, and staggered now and then. Once his foot slipped, his stick fell, he rolled down into the river where, by the melting of ice, a short of well had been formed. Rolling down he received several injuries and was unconcious for about half an hour. Regaining conciousness he sat down and beckoned to the coolies. They came and rubbed his body to make it warm. well in the river was only 3 or 4 feet from the place where he had fallen. Vyasa Deva's courage and endurance had no limit. He told the coolies that he wanted to know how thick the layer of ice was on the river. "You tie my legs with my Dhoti and I shall creep and see the depth. If you find that I am sinking, then drag me back." On looking down he found that the layer was about 100 feet thick and below it the water was flowing. He came back and commenced his journey to Amarnath After travelling till afternoon, he reached the cave of Amarnath. The coolies warned him not to speak loudly because if he did the snow would fall. He did not heed the warning and with a loud voice raised the slogan of Hari Om. As he did it, the clouds began to gather and in about half an hour, the snowfall commenced. The coolies were angered because they feared that the route will be lost due to snowfall. Hence they ran into the cave of Amarnath. Vyasa Deva very much regretted his blunder. The clouds continued to lower near the cave. Now and then there was a snowfall. Inside the cave there was large quantity of ice. There was not even an inch of dry land outside the cave, and near the hill, there was a little dry land. Here Vyasa Deva took his seat. All round there was nothing but ice. No dry wood was available to light fire. He tried his best to light fire some way or other, but he did not succeed. Hence he warmed his body by breathing excercise. Then his quaking ceased a little.

A Month of Amarnath

With great difficulty Vyasa Deva passed a month in Amarnath. He was prepared to face any difficulty for the acquisition of true knowledge.

In this cave, there lived four pigeons which flew out during the day and returned towards evening. Round about no bird or animal or

any human being was visible. Vyasa Deva was all alone there. He could not often compose himself to sleep due to the intensity of cold and passed the night reciting Gayatri, when tired he squeezed himself and lay down. As days were less cold than nights, he slept during the day and remained awake during the night. Near Amarnath, there are two rivers - Amar Ganga and one another stream. Both of them were covered with ice. Hence no water either to drink or to bathe was available there. He had to quench his thirst by eating ice and used it for other purposes as well. He had rice, flour and kulcha sufficient for some time. He lived on kulcha for some days and then had nothing but flour and rice. Hence he had to eat the flour which he could do with great difficulty and it caused pain in the chest. Hence he started living on raw rice but he could not digest it and he was very much reduced. As he had vowed to stay at Amarnath for one full month, he continued to face the difficulties. Now he started living only on ice and thus passed one week.

In the court yard inside the cave, there was thick ice on which 10 or 12 Shivalinghas had formed. During winter the water of the Amar Ganga flows on the cave and leaks into it. During winter it freezes and during summer it melts and flows away. When the water freezes, the lingas are formed. Vyasa Deva witnessed the phenomenon with his own eves. As summer advanced the ice melted and as a result the Shivalingas decreased in size and in the months of May and June the whole ice melted away and the Shivalingas disappeared. When the pilgrims came, the priests collected a large quantity of ice and formed a statue. Vvasa Deva saw four or five statues forming and melting away. He was much delighted to find out the truth. Though he had to face many difficulties, suffer hunger and thirst, reside in ice for one month and exposed himself to great danger but it gave him great satisfaction to know the truth. When he had stayed there for more than three weeks, he began to feel strength and courage in himself. The pigeons of the cave also would sometime come and sit beside him. He had seen such pigeons at Gangotri and Gomuch also. He used to feed them on rice. He had quite a quantity of rice with him but to eat it uncooked caused him trouble. Hence he gave it to the pigeons which began to love him. One or two black birds also would sometimes come alongwith the pigeons. These birds were his only friends before he began his back journey. After full 30 days Vyasa Deva prepared to come down. He packed the little luggage he had with him but when he lifted it on his shoulder, he realised that he was too weak to carry it. Madho Ram had promised to send him coolies but he did not, because he was told that the Brahmchari might have been lost in ice. The people of Sonamarg were convinced that he had perished because at Amarnath, there were no means of living.

Departure for Sonamarg

Vyasa Deva started with his blanket and a couple of utensils on his shoulders. But due to cold and informity he staggered and fell down several times. He was much reduced and his complexion had become dark. He had hardly any physical strength in him but his spirit sustained him. On his way he happened to find two sticks of Bhojpatra which he used as a support.

Confrontation with a Bear and his Presence of Mind

Vyasa Deva had hardly travelled six or seven miles, when he sighted a big brown bear coming in front. He stood up firmly to face him. As he had been starving for one month, he had gone very weak. However his spiritual power had not left him. Though his body would not cooperate with his spirit, he faced the bear with fortitude and thought of a device at once. He held his blanket on his two sticks and got himself under it and then began to shout and dance and frisk about violently. This scared away the bear which ran away towards a river.

Fear of a Ghost

Due to weakness Vyasa Deva had to walk very slowly and reached Baltal when the night had advanced. He went to the Dak Bungalow and called to the chowkidar quite loudly. The man was busy cooking his meals. He expected no visitor at that time. When he heard his name being called he was frightened. Even when he came out, he could not recognise Vyasa Deva because he was so weak and reduced and his countenence had gone lustreless and dark. He was a mere skeleton. When Vyasa Deva introduced himself, the chowkidar was still more frightened and began to quake with fear. He had heard that the Brahmchari had been frozen to death at Amarnath. Now even on seeing him, he could not believe that he was alive and immediately an

idea rushed into his mind that it was the ghost of the sadhu of Sonamarg and had come to eat him up. Vyasa Deva repeatedly tried to quieten him but he was too frightened to listen to him and leaving his kneaded flour and a chapati on the pan, he ran straight to Sonamarg.

Vyasa Deva was terribly hungry. He used the maize flour of the muslim chowkidar and prepared a few chapatis for himself. As he had not taken any cereals for a month, it upset his stomach. Hence he drank warm water to cause him womits. He passed the night in the kitchen of the chowkidar and in the morning sat under a tree to pray and meditate. He was waiting for the chowkidar to return. He came next day to Baltal with five more men. They stopped about half a furlong from the Dak Bungalow and full of fear they began to discuss the ghost affair. The Kashmiris are cowards by nature, hence they had no courage to advance further. The fear of ghost was their own creation.

Vyasa Deva feared that they might attack him for self defence and therefore climbed on a tree nearby. They imagined that the ghost had got up fearing them. This put a little heart in them but they were seized with fear and had no courage to approach the tree. They discussed the ghost from a distance. To put them at ease Vyasa Deva climbed down but they ran away, fearing that the ghost was coming down to devour them. Vyasa Deva shouted loudly at them to assure them that he was not a ghost but the same sadhu who, a month ago, had proceeded to Amarnath from that place. But the fools would not believe it and continued to fear that he was a ghost. Vyasa Deva then ran to overtake them and explained to them the reality. While running one of them fell down and another dropped his stick, Shabana, the chowkidar, also had fallen down. Vyasa Deva rushed and raised him. He was quacking and perspiring. He was so frightened that he would not open his eyes and was crying bitterly. Vyasa Deva caressed and assuaged him and after some time he came to his senses. But he took some time to believe that the man before him was the same sadhu who a month ago had left there for Sonamarg. He felt much ashamed and greatly regretted his behaviour. They all reached the Dak Bungalow and laughed heartily. Vyasa Deva then cooked rice for himself and ate it. Then the men lifted his luggage and proceeded towards Sonamarg where they got at 5.00 in the evening. The people there were much delighted to see the Brahmchari back and received him with great respect. To

regain strength he stayed with Pandit Madhavram for 15 days. The Pandit served him with all hospitality. On regaining some strength Vyasa Deva left there for Mufti garden where he stayed for some days with Pandit Mukundju. Vyasa Deva related the story of his journey in a very interesting and amusing manner. The Pandit was moved to hear the story of his difficulties but felt much amused by the story of Shabana. Vyasa Deva visited Amarnath twice again, once when the monsoon started and again when it ended. His object was to know how far the story of the fortnightly decrease and increase of the Shivalinga was true. He proved that Shiva's statue neither grew nor decreased. The journey began from Pandit Mukundju's residence and he bore the expenses. He was a liberal gentleman and held Vyasa Deva in great esteem for his celibacy, Yoga and Samadhi. He stayed there for some time and then felt a desire for going to Amritsar. He was yet weak and reduced. The Pandit therefore tried to dissuade him from the idea but Vyasa Deva did not give up his resolve and proceeded to Amritsar. He stayed there for four years. During this period he silently recited Gayatri 1,25,00,000 times and observed Akar and Kashtha silence. The closing function was marked by a large Yajya and Dinner. Then in the month of June, he left for Kashmir and stayed there in the Muftibagh and started usual routine of yogic practice, meditation and concentration. He used to walk four or five miles daily in the reserved forests of the Maharaja. It abounded in bears, panthers, antilopes etc. Vyasa Deva was very found of seeing such beasts of jungle. Before he came to Kashmir, he had confronted elephants, and bears, and had succeeded in scaring them away by his strength, courage and bravery. He became quite well acquainted with state chowkidars and Jamadars who let him walk about in the forests without any hinderance. They used to listen to his talk on recitation, meditation and Pranayam. As Vyasa Deva had studied some Ayurved system of medicine, he used to treat those who fell ill and when they were cured, they felt much grateful to him.

Faced Bears and Boars in the Reserved Forests

One morning Vyasa Deva was sitting on the bank of a clear stream in the reserved forests cleansing his teeth. Round about there were bushes. At a little distance there was a movement in them. When he shouted it stopped but started again after some time. To find out who was there in the bushes, he threw a stone. There was a bear who was eating the fruits. As the stone struck it, the bear came out growling

angrily and stood up to attack Vyasa Deva. But Vyasa Deva did not lose his presence of mind and struck the bear in its chest with his lance. But the bear held him with his fore legs and tried to strike in his face, but he tarried attempts by turning away his face. The struggle continued for several minutes. Vyasa Deva then pushed the bear with his lance close to a heap of stones which brought the stones on the beast. It was frightened and ran away.

Vyasa Deva did not fear the wild beasts and did not like to run away from them. He used to enjoy facing and teasing them. Sometimes he would invite conflict with them. One day an interesting event happened. Accompanied by several Kashmiri pandits he went for a walk in the forest which abounded in apple trees. They climbed the trees to eat apples. Vyasa Deva feared that his Dhoti would be torn in climbing, so he put it on a bush and climbed on an apple tree. By chance a bear came there to eat apples. It was a mischievious bear. It took away Vyasa Deva's Dhoti. He pursued the beast but it climbed on a high hill and Vyasa Deva could not over-take it.

Surprisingly enough Vyasa Deva very often met bears. One day accompanied by Rangil Singh, he went to eat apricots which in that forest are very soft and sweet and were liked by Vyasa Deva. When they both began climping trees, they sighted several bears eating the fruits on the trees. Vyasa Deva itched to tease them. He climbed down and began to throw stones at the bears. One by one all the bears ran away. Having lived in forests for a long period, he had studied the nature of the beasts. He knew that bears did not combine to attack.

Whenever the bears saw Vyasa Deva, they would run away. They feared his very sight. One day accompanied by Thakur Moti Singh of Hoshiarpur Vyasa Deva went for a walk in this forest, where a bear was eating apples on a tree. As soon as he saw Vyasa Deva, it jumped down and bolted away immediately. Vyasa Deva wanted to amuse himself with the bear but could not. Another bear also similarly ran away when it saw Vyasa Deva. Sardar Puran Singh was the Jamadar of the reserved forest and had about a dozen men under him. All of them held Vyasa Deva in great esteem. One day Vyasa Deva had to go to a village named Daghi. Puran Singh accompanied him with a gun. In the bushes of this forest, there was a bear. It came out and felled Puran Singh on the ground and was about to snatch his gun but when it saw Vyasa Deva it felt frightened and bolted away.

One day Maharaja Hari Singh went to the forest for a hunt. The state servants made necessary arrangements. They had set up a Machan for him. The forest guards were driving a bear towards it so that the Maharaja could shoot it. The Maharaja was a Rajput who loved fighting but what an arrangement the state servants had made for his safety. Vyasa Deva however used to scare away the beasts with mere twigs of forest trees. They were so much afraid of the Brahmchari that they ran away at his very sight. Vyasa Deva went there to see the Shikar and laughed to himself at what he witnessed. The Jamadar had very kindly detained several guards for his protection but he told the official that he required none. He walked about in the reserved forest and went to drink water from the fountain of Punchgaon. One of the men had a pipe with him. Vyasa Deva requested him to play on it. As he commenced, a bear came out of the bushes and on hearing the tune of the pipe it began to dance, frisk and bounce and was in ecstasy of joy. Vyasa Deva was much pleased to see the sight and laughed and laughed till his ribs began to ache. Having done this the bear climbed down a hill.

Vyasa Deva enjoyed the sight of the wild beasts in this forest. Sometimes to amuse himself, he delibrately teased them. He had no fear of them and regarded them as his companions. Almost every day he used to meet a bear. His fearlessness led people to believe that he had cast a spell on the beasts and had them under his control. Hence he walked about in the forest all alone and had never been injured by any beast. Several citizens would accompany him to see the sight of the beasts and none of them were ever attacked. Hardly any body ever dared to enter the forest all alone because it abounded in wild beasts. Only the rulers, Residents, and Viceroys came for a Shikar there. Vyasa Deva had seen several herds of Barasinghas. There was in this forest a tank where fishes were kept for Maharaja Hari Singh. It was surrounded by a wall five feet high and had a gate. It had been just constructed and no fishes had been yet brought in. One day Vyasa Deva saw several boars grazing inside the fence. Vyasa Deva closed the gate and threw stones at the beasts which ran towards the gate but found it closed and therefore ran about inside the wall. One of the boars was a powerful beast. It pushed the wall with great force and brought it down. The beasts thus ran away. A few of them came to attack Vyasa Deva. He threw stones at them and flourished a lance but they could not be driven away. Vyasa Deva then climbed on the gate and perched himself on it. The wild boars then went away. After some days the herd was

again sighted by Vyasa Deva and one of them ran straight towards Vyasa Deva who instantly climbed the tree. The boar continued to look towards him and he threw a twig of the tree on him. Eventually the beast ran away.

Pandit Mukundju was celebrating the marriage of his grandson. Hence Vyasa Deva had come to reside in this village. The Pandit sent his son Gopinath to invite Vyasa Deva who accepted the invitation and went to bless the new couple and stayed there for a week.

Departure for Amritsar

After the marriage of Pt. Mukundju's grandson, Vyasa Deva left for Amritsar and stayed in his cottage in the garden of Moti Ram and again resumed his study of Nyaya and Vaisheshika as also of Nirukta. From 12 to 5 during the day he used to study. This programme lasted for about 6 months.

Contact with a Yogi

One day a sadhu who was lean and thin and bare-footed and with only a chadar on, came to the garden of Moti Ram. Vyasa Deva was glad to meet him and welcomed him. The Sadhu hailed from Hissar and was a great Yogi who had renounced all attachment and acquired power to remain cool and collected in all circumstances. A loin cloth and a chadar were his only property. He was known as Yogirai. Vyasa Deva decided to learn yoga from him. He had mastered the philosophies of yoga and Sankhiya and perfected himself. He used to take one chhatak of moong and a little quantity of Ghee, which he requested Vyasa Deva to arrange. He believed that it was the best food for one who wanted to practise yoga. Vyasa Deva wanted to know about the Siddhies from him and, therefore, took upon himself the responsibility of service to him. He requested the Yogi to demonstrate some siddhies or perfections and also to explain the siddhies like Anima described in the yoga. The Yogi was delighted to know the interest of Vyasa Deva in the subject and promised that he would demonstrate one of the eight perfections (siddhies). He stayed in the garden of Moti Ram for 10 weeks and discussed the yogic topics. Before his departure Vyasa Deva requested him earnestly to demonstrate a Siddhi. The Yogi was a man of few words and stayed in his cottage with its door closed. At about 10 o'clock he moved out for his bath. One day he asked Vyasa Deva to prepare a cottage, put an Asan and a lota full of water there and to

close its windows and ventilators. He also wanted that for four days the cottage should be watched by guards. The Yogi intended to go into Samadhi in the cottage. He asked Vyasa Deva to lock and seal the cottage after he had gone in to Samadhi and to watch it carefully. Vyasa Deva was a bit surprized at it because he himself could practise a Samadhi for 4 or 5 days and had never felt the necessity of being watched. However, he made arrangements as the Yogi desired. But he could not understand what was the speciality in that samadhi. The Yogi entered the cottage at 8 o'clock and started a samadhi for 96 hours. On that occasion about 15 or 20 persons were present there. The news of the event spread throughout the city and after 96 hours when the time came for the end of the Samadhi, hundreds of people had gathered there. When the cottage was unlocked, the Yogi was not there. He had disappeared. All of them were surprized not to find him in.

Departure for Kashmir again

The Punjab is a very hot province, but for the practice of yoga, a cold region is a necessity. Hence Vyasa Deva left for Kashmir. It was in Kashmir that he had started his yogic practice. Therefore, he loved the place. On arrival there Pandit Gopinath, son of Pandit Mukundju came and requested him to stay in the Mufti Garden and assured him that he would be made comfortable in all respects. Pandit Mukundju had died. It was therefore, necessary for his son to give such an assurance to Vyasa Deva. Pandit Mukundju loved and respected Vyasa Deva and had heard his discourses on a variety of subjects. As Gopinath was very eager, the Brahmchari decided to stay in the Mufti Bagh. On account of his contact with many sadhus, Vyasa Deva was interested in preparing tonics. He had also studied the science of medicines and used to have drugs for practically all important diseases and gave them free of cost to poor people. He collected these drugs or herbs from fountains, lakes and river banks. Hence he was very popular among the poor folk.

Visit to Tarsar, Marsar lakes

In the month of July-August, Vyasa Deva decided to search herbs on the banks of the lakes of Tarsar, Marsar etc. He was accompanied by coolies who knew the places and who carried his luggage. They went along the bank of the river which fell in the Harven lake and issued from the Tarsar lake. From lake Marsar issues the river of

Pahalgaon. A few miles from Tarsar is lake Chandrasar. It is from this lake that a river comes out and flows to Gandharbal. lakes Tarsar is the largest and Viveksar is smallest. The water of Viveksar flows towards Sonamarg. These lakes are situated at a height of about 13 or 14 thousand feet. They are surrounded on one side by the Harven lake, on the other by Pahalgaon, on the third by Amarnath and Sonamarg and on the fourth by Gandharbal and Kangan. Deva started from the Harven lake and reached Tarsar the next day. On its bank, there was no tree, but a little downwards there were a few. He stayed there under a Deodar tree. All round there were high hills. full of herbs. At night he saw a light like that of a lamp at a distance of about half a mile. He asked a cooli whose name was Akbar, what that light was. He replied that it was the light of herbs. Vyasa Deva and Akbar started to collect them. As they proceeded further the light became more and more dim. When they reached the herbs, the light totally disappeared. Hence they could not know what those herbs were. In the morning at 9 o' clock they went to the bank of lake Tarsar. It is several miles long and broad and on its bank there are hills which have flat and extensive tops abounding in herbs and flowers. The earth on them is salty. To eat the herbs Barasinghas come there. This supplies the deficiency of salt for them. Vyasa Deva felt very happy to see these animals running, jumping and frisking. He collected many herbs and one day while moving about, he saw two bright stones. They shone like diamonds. On one stone the brilliance was in two parts and on the other in one part. It seemed that the first contained two diamonds and the other one. Vvasa Deva collected these stones. His idea was to get the diamonds out of the stones at Amritsar. He did not go to Marsar lake because it was very far. About Tarsar lake, there is a hill of the shape of a Shivaling. People from Kashmir go there on pilgrimage. Vyasa Deva collected many useful herbs from that place. Here also he came across several bears and panthers. For 18 days he was busy collecting the herbs and then returned.

Blessed the Nawab of Hoti Mardan

A Muslim Youngman, named Saiyad Jawan Shahpeer used to accompany Vyasa Deva during his walk because he liked the company of sadhus and saints. After a few days he was very much impressed by Vyasa Deva's personality and began to regard him as his precepter. He felt so much drawn towards Vyasa Deva that he brought more muslims

to him and they all became much attached and devoted to Vyasa Deva. He already enjoyed reputation among the Hindus. Now he became very well known and popular among the Muslims also.

One day when Vyasa Deva was walking, with Saiyad Jawan Shahpeer, the Nawab of Hoti Mardan chanced to come that way and seeing Jawan Shahpeer walking with Vyasa Deva, he called the former and enquired about the latter. Jawan Shahpeer praised Vyasa Deva very highly. When the Nawab came to know that Vyasa Deva was a celibate and a yogi and had acquired great perfections and there was nothing impossible for him. The Nawab desired to be introduced to him and be blessed by him. The Nawab was head over heels in love with a young muslim girl named Gulzar Begum who lived in Lahore, but she would not requite his love. The Nawab desired that she should be induced to marry him. The Saivad introduced the Nawab to Vyasa Deva and made no mention of his desire. The Nawab also could not summon courage to express it. He simply bowed low and respectfully before Vyasa Deva who with his vogic power devined his feelings and said. "May your desire be fulfilled." As a result of this blessing Gulzar Begum married the Nawab within two months and the couple came to Amritsar to seek his blessings and express their gratefulness to him.

Vyasa Deva was a youngman but he had practised many long samadhis and acquired remarkable yogic powers with which he had fulfilled the desires of hundreds of men and women, relieved them of troubles and averted their distresses and disasters.

Departure for Amritsar again

After Dashera, Vyasa Deva went to Amritsar and lived there in the garden of Moti Ram and started his yogic practices. At the same time he commenced studying Shanker's commentary on the Upanishads with Pandit Harish Chandra. He used to stay with the Pandit for 5 or 6 hours and devoted the remaining time to his study and yogic practise.

Hindu Muslim Riots

From Pandit Harish Chandra Vyasa Deva came to know that a Hindu-Muslim riot was waging in the city and a number of Hindus had been killed in Katra Ahluwalia and that the bazars were closed and there

was great tension of feelings between the two communities. The Pandit asked his students to stop their study till the disturbances were over and to go and help the Hindus where they were in minority and to inspire them to defend their property and women with courage and bravery. Vyasa Deva went round and informed the Pandit that the Hindus of the Katras of Bahi and Lohgarh were panic-stricken because they were in minority. and said, "I will go to Phoolon Ka Chowk where about 1,000 Muslims are preparing to attack the Hindus." Vyasa Deva proceeded to the place. met Kanchand, Dr. Manoharlal, Hakim Nika Mal, Saheb Dayal and other respectable persons and held a meeting where a scheme was prepared for self defence. Ladies and children were advised to remain in doors. Stones and bricks were collected on the house roofs and the ladies were instructed to shower them when Muslims appeared on the road below and to throw chilly powder when they looked up. Axes, lances, knives and sticks were distributed among the youngmen who were also instructed how to use them. A committee of 46 youngmen was constituted whose duty it was to go round and encourage people to defend themselves. Nine youngmen volunteered to fight to the last if need arose. Vyasa Deva was the main source of inspiration. The result was that the Hindus faced the Muslims bravely and effectively. Hundreds of persons belonging to both the communities were killed during the disturbances but the Muslims realised that the Hindus were not an easy prey. The riot came to an end after about a week.

Company of Saint Ramdas

Saint Ramdas was leading a life of great austerity on the bank of the canal at Amritsar. He had built a platform under a sesam tree where he used to sit during summer, winter and rains. The only things he possessed were two small pieces of khadar and the only thing he begged for was a match-box. He generally observed silence and had given up eating cereals. He would not accept fruits or anything else from anybody and lived on boiled leaves, mostly of fig tree. He stayed on the bank of the canal for several years. Vyasa Deva very much liked his company and often used to go to him and help him immediately when ever he required a match-box.

Vyasa Deva used to go to Pandit Harish Chandra for study at 11.30 AM every day. One day Saint Ramdas followed him and while they reached Laxmansar bazar, the saint saw a Halwai preparing Jalebies. Ramdas stood before his shop. People held the Saint in respect. The

Halwai asked him whether he would like to eat Jalebis but the Saint made no reply. But when the Halwai left the Jalebies and went in to do some thing, Ramdas began to eat the sweet voraciously. When the shopkeeper came out, he became extremely angry and began beating Ramdas, but Vyasa Deva interceded and said, "Do not beat him, let him help himself, I shall arrange payment." Then he spoke to Ramdas, "You never expressed your desire to eat Jalebies, if you had spoken to me, I would have arranged for you. Why did you pounce upon the sweets in the shop." The Saint said, "If you had arranged it, how could I get the beating for no control on my tongue." The Saint was very fond of Jalebies. For the last 26 years he had been trying to restraint himself. Before that he had eaten Jalebies for years. Even now his craving had not ceased. It is very difficult to control the organs of sense, particularly the tongue and sexual desire. One enjoyment leads to further enjoyment. One never feels satisfied. If one controls oneself by force, the craving continues to lurk inside." The Saint now thought that after that beating, his mouth would never water to eat the Jalebies. He was not angry at the Halwai, rather thanked him for his treatment. The Halwai was sorry that he lost temper and tendered his apology to the Saint. Ramdas blessed him and returned to the bank of the canal.

After his study Vyasa Deva returned to Ramdas and expressed great surprise at what had happened in the bazar. Ramdas had practised austerity and control on his organs of sense, but even then had not succeeded in controlling his tongue. Vyasa Deva said to himself, "If with all this, Ramdas could not control even his one organ, how will he control the remaining nine. A man who had lived so long on boiled leaves and suffered cold, heat and rains sitting on the platform and has never begged for or accepted food, is liable to such an impulse, then what to say of ordinary sadhus."

Vyasa Deva's craving for Taste

Since he left home, Vyasa Deva had been cooking for himself. One day he cooked potatoes and peas together which were very delicious. He ate it and wanted to eat more and more but he was reminded of Saint Ramdas who lived mostly on leaves. Vyasa Deva reprimanded himself for his craving for potato and peas and spices. He now resolved not to use any salt, chillies or other spices. He would not take even salt and sugar. For 3 years he abstained from eating these things. Then

he began to feel pain in his heart and felt relieved of it when he resumed taking salt and sugar.

Contact with Saint Jhandu

Saint Jhandu lived in the garden of Narain Singh, on the bank of the canal. He was a very quiet Sikh and used to recite the name of Wahguru. He spent only six pice per day which he earned in the Namak Ki Mandi and with which he purchased flour. He prepared a chapati and lived on it and took pulses or vegetable very rarely. Fuel also he collected himself. His worldly possessions consisted only of a Khadar chadar, shorts and a Baniyan and 3 earthen utensils, a dish, a pen and a water pot. Vyasa Deva was much impressed by him and was always waiting for an opportunity to talk to him. One day he got the chance and held the following dialogue with him:—

Vyasa Deva— You have only an old and tattered chadar and it is so cold. If you wish I may arrange a blanket and some clothes for you.

Saint Jhandu— It is so good of you to offer help but excuse me, I do not need these things.

Vyasa Deva- It is very cold and you must be feeling it.

Saint Jhandu— Why is it that the beasts of the forest and dogs, cats, and cattle do not feel the cold. Do they put on warm clothes? I have what I require.

Vyasa Deva— Yes, but Sir, the clothes are now old and tattered and dirty.

Saint Jhandu— But they are cleaner than my body which is full of flesh, marrow, fat, waste matter and urine.

Vyasa Deva— You have to go daily to the Namak Mandi to earn six pice. I can arrange flour worth two Annas daily for you if you let me do it.

Saint Jhandu— I am so grateful for your kindness, but excuse me, I am not a disabled or diseased man who can not earn flour for two chapaties a day.

Vyasa Deva- Why do you earn only six pice per day.

- Saint Jhandu— Because I do not require more.
- Vyasa Deva— Suppose some day you are taken ill or do not get work even for six pice.
- Saint Jhandu— No such difficulty has arisen so far, why should I therefore, imagine troubles and unnecessarily bother about the future.
- Vyasa Deva— How have you cultivated this feeling or habit of satisfaction.
- Saint Jhandu— As a result of contacts with the sadhus and the favour of the Wahguru.

Vyasa Deva strongly believed that it is the contact with the good people which creates noble feelings, pure thoughts and desire for meditation, recitation and spiritual life. It is why he preferred to live in isolation and avoided the company of householders. He used to feel much benefitted by contacts with sadhus like Jhandu. Such contacts helped him follow the path he had chosen for himself. He never deviated from his aim and proved equal to the troubles and difficulties which came in his way.

Contact with Saint Dasu Ram

Dasu Ram was a Sindhi saint but he did not put on saffron coloured clothes. He preferred white ones. Once he came and took his abode in the room next to Vyasa Deva's. Early morning he would go to a lonely place for prayer or yogic practise. At noon he begged for food and returned early afternoon. He belonged to a wealthy family. His son was a successful businessman in Shikarpur. But Dasu had renounced home and become a sadhu. At night he sat in the veranda of Vyasa Deva's room and talked about yogic practices, meditation and knowledge of philosophy. He was very much impressed by Vyasa Deva who had given up all home comforts in early boyhood and was now leading a life of celibacy and study. He was particularly attracted by his love of loneliness. Dasu Ram never kept any money with him. One day his son came to Amritsar for some business. Dusu Ram asked him to give four hundered rupees to Vyasa Deva but the latter declined to accept it. Dasu Ram asked his son whether he was trying to arrange a match for his grand daughter who was by this time about 18 years old. His son said that he was in search of a match but had not yet found a suitable boy. Then the following dialogue took place between Dasu Ram and Vyasa Deva:

- Dasu Ram— Since I made your acquaintance, I have been wanting to marry my grand daughter Kusum to you. I shall ask my son to give you a handsome dowry so that you may lead a happy life. If you acceed to my request, I shall be grateful.
- Vyasa Deva— You are a sadhu and I have great respect for you and feel benefitted by your contact. You also used to praise me for the life I am leading but now you want to drag me back into the life of a householder. Do you think it proper that this should be the result of all my prayers, practises and austerities?
- Dasu Ram— To lead the life of a householder is not a moral turpitude. The Rishis of old also led married life. Do you think it was immoral and against the teachings of scriptures.
- Vyasa Deva— But for a man like myself who desires to lead a religious life and acquire knowledge of God, it is certainly a fall. From the high resolve to a married life is certainly a turpitude. When I was about to renounce home, my mother said, "Money, woman and land are great temptations." Once a man falls pray to them, his fall becomes inevitable, hence avoid them." The life you are persuading me to lead was available to me easily at home. I left my family in order to realize higher truths which are my aims. Do not therefore, please ask me to leave the path I have chosen to follow.
- Dasu Ram— I am sorry, I did not know that your determination is so strong. Excuse me I made the proposal.

Several other such temptations came before Vyasa Deva but he remained unmoved and firm like a rock.

In Dalhousie, Chamba and Pangi

Vyasa Deva did not generally stay at Amritsar during summer, because it is very hot there and a hot place is not suitable for yogic

practices. This year, however he did not proceed to Kashmir but planned to go to Dalhousie, Chamba and Pangi. At the beginning of June, he took the train for Pathankot where he stayed with Narain Das who was a businessman and a good acquintance. The partners of Narain Das were Malawa Mal and Kuldeep Chand who also had great love and esteem for Vyasa Deva. After a stay for three or four days there, Vyasa Deva reached Dalhousie by car and stayed there in the Arya Samaj Temple for five days. There he visited several important places. From there to Chamba, one has to walk and on the route there is a beautiful place named Khajyar. There is at this place a small lake amidst hills. On it two or three pieces of land seem to float. All round the lake there are Deodar trees. It is situated at a height of about 8 or 9 thousand feet and is a delightful spot. There are 3 or 4 restaurants and a few eating shops. Vyasa Deva stayed there just for one day. The route to Chamba is a slope. Vyasa Deva traversed the distance in one day. As he had no acquaintance there, he stayed in the Arya Samaj Temple.

Chamba was a hill state of the Punjab. The city is situated on the bank of the Ravi and in its middle there is a beautiful and spacious maidan. In the month of July a great Mela or Fair is held there where from a great eminence on the Ravi a buffalo is pushed down. If the animal escapes death and is able to come out of the river, it is considered inauspicious but if it is drowned, it is regarded as a happy augury. Thousands of men and women, old people and children turn out to see the scene. At a distance of about 60 or 70 miles, there is lake named Mani Mahesh from which the Ravi issues forth. Here also a great fair is held attended by thousands of people. It is a place of pilgrimage which people visit every year.

One day when Vyasa Deva was sitting in the Maidan, a youngman named Jawahar came and sat by his side and they began to talk about the pilgrimage to Pangi. The youngman said that he intended going there and volunteered to go with him and the date of departure was fixed. Jawahar's home lay on the road to Pangi and was only 8 miles from Chamba. It was named Pukhari. They both arrived there and stayed there for 3 days and then resumed their journey. They had with them just so much luggage as they could both carry. From Pukhari they reached Tissa, also called Churaha. It is 25 miles from Chamba, hence they reached it in the evening same day and stayed there in a small eating house. There they saw a bunch of hair hanging from a peg.

It looked like the hair of a Sadhu. Vyasa Deva was surprised and asked the shopkeeper why the hair was there. The shopkeeper smiled and said, "It is my hair." Vyasa Deva was further surprised and said. "Really is it your hair but what do you mean." The shopkeeper said. "Formerly I was a Sadhu like you, belonging to the Udasi sect and wore long hair. I had turned a Sadhu while yet a boy and reading in the 7th class. I put on an appearance of renunciation but it was extremely difficult to observe celibacy because I was young. The sexual desire began to trouble me but I felt ashamed when I thought of returning home and lead a married life. I had heared from a saint who was an acquaintance of mine that the people of Chamba and Kulu are simple folk. They marry their daughters to the Punjabis and keep their sonsin-law in their own homes. I, therefore, came here and married a girl. As agriculture is a difficult job, I started a shop. I obtained some land from my father-in-law and purchased a piece myself. In this region, land is cultivated by women. Hence I married a second wife who could look after the fields. When even this did not work, I married a third wife. She is here helping me in the work of the shop. She cooks and cleans the utensils. My second wife looks after the fields and the third one helps her. I have just one servant who does ploughing. I run the shop and my wife runs the restaurant." Vyasa Deva laughed to hear these accounts. It was from this shopkeeper that he learnt about other sadhus who on arriving there, had married and become householders. He further asked Vyasa Deva if he also had come to the town with that object and if so, his marriage could be arranged. When he learnt from Vyasa Deva that he had no such object but had taken a vow of observing a life long celibacy, he advised the Brahmchari to leave the place at his earliest because he said, such young newcomers are tempted and ensnared by the local inhabitants. Vyasa Deva saw in the town several such shopkeepers and cultivators who were formerly sadhus but who later on married and settled down as businessmen or took some service. Here Vyasa Deva came to know that women of the place were more diligent, healthy and handsome than men. Men plough the fields and run the shops and the remaining work is done by women. The people of the place preferred to marry their daughters to the Punjabis who are healthy, hardy, clever and intelligent people. But the girls are not sent to the Pubjab. The Maharaja of Chamba had enacted a legislation that no girl of the state could be taken out even after marriage. The husband had to reside in the state. Hence there was a greater number of males than

of females. Men in this area are indolent and averse to work. Hence they are weak and infirm. Naturally they are short lived. In this area re-marriage of widows is quite prevalent. The widow marries soon after her husband's death. She does not wait long. Vyasa Deva and Jawahar stayed in the restaurant for the night.

During the night several young girls came and approached them but Vyasa Deva asked them to leave. The girls said that it was usual for Sadhus, to come to the city and marry. Among the girls there was one named Rukmani who wished to marry Vayasa Deva. The other girls said that he would get land and money in dowry. But Vyasa Deva remained firm and eventually the girls withdrew.

In the morning Vyasa Deva and his fellow traveller got up and after their bath left for Tarela. On the way they met a Zamindar named Karamdas who also did a little business. Vyasa Deva requested him to arrange for his stay at Pangi because he knew nobody at the place. Karamdas gave him a letter of introduction to his wife and said that she would make all necessary arrangements. She, he said could talk a little and broken Punjabi.

Found a Neelam

A little distance from Tarela, there is a district of the Kashmir called Padar. The people told Vyasa Deva that there was a Neelam mine at that place. On the way the water of a fountain was flowing. Vyasa Deva stayed there for bath and asked Jawahar to go ahead. A cow happened to come limping to the stream to drink water. Vyasa Deva was moved to pity. He lifted its leg and looked at the hoof, when he found that a stone piece had got in and wounded it. With the help of his pointed stick, he removed the stone and relieved the poor cow of pain. The stone was covered with blood but looked blue. Vyasa Deva washed it and found that it was bright. He thought it was Neelam and kept it with him and did not talk about it to any body. On the way there was a village. Vyasa Deva asked three or four men there to show him a Neelam but none of them possessed one. Then a shopkeeper showed him a small Neelam. Vyasa Deva wanted to purchase it but the price demanded by the shopkeeper being too high, he did not go in for it and proceeded further. Now upto Pangi, there was no village on the route and from Tarela to Pangi, the way sloped up. Vyasa Deva felt very tired. Round about there were plants exhaling intoxicating smell. All this made him exhausted. He lay down and fell a sleep.

Meets a young lady

Having traversed half their way Vyasa Deva and Jawahar reached a place and fell soundly asleep. After some time they were awakened by a tall lady. They rubbed their eyes and saw an exceedingly pretty young woman standing before them. She had large eyes and a well-built, healthy body. She was fair complexioned and about 6' tall. Her countenance was bright and attractive. She was carrying a load of about one maund on her head. She smiled and said, "You seem to be intoxicated by the narcotic herbs and had therefore fallen asleep. But if you continue to lie here, how will you reach your destination? Come along, we will walk together. Vyasa Deva and his friend prepared to resume their journey. When she came to know that they were proceeding to Pangi and had not yet covered even half the distance and yet were tired and exhausted, she was surprised and said, "You will not be able to walk up the slope. Come along, I shall support you." She then lifted Vyasa Deva by his hand and took him up the hill. After going a little distance, she brought a herb and advised him to smell it. It was a prevention against illness caused by climbing a hill and was an antidote of intoxication. The lady held Vyasa Deva by his hand and took him about 6 miles up the hill where there was a tent of her family who were encamping on the plateau on the top of the hill They were Gujars by caste and possessed 200 buffaloes. Then Radha, the girl narrated to her brother the life story of Vyasa Deva and said that he would be permitted to resume his journey after he had been fed on butter and milk for some days, so that he might regain strength. The sister and brother made further enquiries about the life of Vyasa Deva and when they came to know that he was a Sadhu, they were delighted. They offerred to each of the two, Vyasa Deva and Jawahar, two seers of boiled milk and when the guests said that they could not drink so much, Radha cut jokes with them. In the meanwhile other members of the family turned up and became acquainted with Vyasa Deva. They all felt quite happy to have him as their guest. Vyasa Deva used to tell them didactic stories before they went to sleep which endeared him to the whole family who kept him as a guest for 16 days. One day Radha's mother spoke to Vyasa Deva, "My daughter has become marriagable and for the last several years we have been in search of a suitable match but have not yet succeeded. This weighs heavily on our mind." Vyasa Deva advised them to continue

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the search and assured them that a suitable match would be available. The height of the hill was over 10,000 feet, hence there were no trees on it. Radha and her brothers Ramu and Shamu had built a small cottage to accommodate Vyasa Deva. He lived there for 2 weeks and picked up strength. When he left for Pangi after 15 days, the whole family was sorry at his departure and asked Shamu to accompany him. Vyasa Deva delivered very instructive discourse before he left and then departed, Ramu and Shamu both accompanied him.

Stay with Karamdas at Pangi

Ramu and Shamu took Vyasa Deva to the house of Karamdas who was a well-to-do man of the place. He had 3 wives and several houses. Karamdas had given a letter of introduction to his senior most wife who was very glad to see Vyasa Deva and paid him respects and made him comfortable in the room on the first floor. As Pangi is a very cold place, she offered him tea. Her name was Subhdra. She invited ladies of neighbourhood to entertain her guest by music and dance. She began to cook meat and arrange drink for Vyasa Deva. This was the way the guests were entertained at Pangi. When she knew that Vyasa Deva had never drunk or taken meat and would not accept it, she was very sorry and profusely apologized to him and assured him that she would take her bath and prepare a vegetarian meal for him and she did it. When he had taken his dinner, the ladies of neighbourhood came to sing and dance and Subhdra invited Vyasa Deva to the entertainment. But he did not like to be entertained in that manner and requested Subhdra to stop it. The entertainment however went on but Vyasa Deva retired to his room. The ladies sang devotional songs and then dispersed. After three days' stay, Vyasa Deva desired to leave but Subhdra requested him to stay till the arrival of her husband. Vyasa Deva acceeded to her request but began to purchase his own provisions because he did not like to over-stay any hospitality."

Karamdas was 90 years old and his mother was also alive. She was over a century old but she used to go out graze her cows. One day she spoke to Vyasa Deva, "The Punjabis have spoiled this region. They come and marry the girls of this place and take them away. It has encouraged corruption and little girls talk of marriage. My granddaughter is only a small girl but she indulges in talk of marriage." Vyasa Deva said, "Why did you arrange three marriages of your son. Is it not a crime." The old lady said, "Subhdra was childless. She and her

husband therefore felt dejected. Subhdra herself urged my son to marry again. His second wife comes from the family of his own father-in-law. Besides all agricultural work is done by the ladies here. As there is a lot to do, one wife cannot cope with it. The second wife of Karamchand gave him no child. Hence I arranged his third marriage. She has given birth to girl and boy. The boy in only 3 years old. I had three sons but three of them died and Karamdas has survived. His father died about 80 years ago. In this region widow re-marriage is quite prevalent but I did not re-marry."

Beg Mohani proposed by her mother but Vyasa Deva declined

The girl Beg Mohani was about 20 years at that time. Her marriage was the subject of talk quite often in her family. They were in search of a suitable match but had not yet succeeded. The old mother of Karamdas therefore, proposed her to Vyasa Deva saying that her family would feel much grateful and highly honoured if he would accept the offer. Vyasa Deva declined it. Then the girl felt angered and humiliated and said, "If you do not want to marry what was the purpose of your visit to us." Vyasa Deva said, "I cannot be compelled to marry because I have come here. One can not be forced to marry. Besides, I have taken a life long vow of celibacy and can not therefore, marry. Why do not you take a similar vow." The girl replied, "You seem to have taken this vow when you were yet too young to think of the difficulties of lifelong celibacy. Now you can reconsider." Vyasa Deva did not like her arguments. Seeing this her mother and grandmother asked her to move out and regretted that the girl was so presumptious.

After 15 days Karamdas returned from Chamba and asked Vyasa Deva if he was comfortable, saying, "My wife is very hospitable and she knows a bit of Hindi. I hope you had no difficulty in respect of language." Vyasa Deva praised the lady and her hospitality and thanked Karamdas for it. He also expressed his desire to leave his house because he had already stayed there for 15 days. Karamdas insisted that he should stay longer but Vyasa Deva said that a Sadhu should not stay with a householder too long. He also referred to the proposal of Beg Mohani's marriage. Karamdas very politely asked Vyasa Deva what objection he had to marrying her and said that he would give half his property in dowry. Vyasa Deva said that as he was observing a life long celibacy, he could not think of the marriage. Karamdas then said, "In this part of the country, girls are very free and choose their own husbands.

There is no restriction of caste or family. Rajput girls marry Brahman boys. There is no restrictions regarding age either. I was 65 when I took third wife. Rich people here marry several times. Hence it was that my daughter spoke to you so freely." Vyasa Deva had already found an accommodation for him and was waiting to move till the arrival of Karamdas. Now he moved to the place which was about a mile from the house of Karamdas, who made all necessary arrangements for Vyasa Deva at that place.

Vyasa Deva stayed at Pangi for several months. Towards the end of September when snow fall ceased, he departed. On his way he stayed for a few days at Pukhari with Jawahar and for three or four days at Chamba. Then he reached Dalhousie. On his way he met two Punjabi youngmen who accompanied him. Vyasa Deva arranged their meals and they stayed with him at Dalhousie also. When he was asleep, they stole the neelam which he had abstracted from the hoof of a cow and had kept in a book. The thieves hid it at a distance. Vyasa Deva reprimanded them and threatened them but they did not confess the crime. Then he started for Amritsar where he reached on Dewali.

Practice of long samadhis

At Amritsar, he began to live in the garden of Moti Ram and made necessary arrangements for himself. After four or five days he began preparation for a long Samadhi and had given up the idea of study for sometime. It was also a suitable time for Samadhi. He began to sit in the same posture every day for several hours increasing the time by 10 or 15 minutes daily. He went through Neti, Dhoti and Basti to make his body lighter. In two or three months' time he was able to practise Samadhi for several hours and then he could remain sitting in the same posture as long as he liked. When he rose, he found it difficult to open his eyes and his hands, and his feet also were stiff. He required time to relax them. He could not hear distinctly a man sitting even by his side. It took him generally half an hour to bring his body to normal condition. He increased the practise till he was able to go into Samadhi for several days continuously. He practised the Samadhi in a room bolted from inside, but quite often he used to be disturbed by visitors. Hence he asked Bhai Harnam Singh to lock the room outside. He used to open it whenever Vyasa Deva desired. He used to give in writing the time when the room was to be unlocked and Harnam Singh acted accordingly. The news of the long Samadhi spread every where in the city and people praised him highly for his practise of yoga. There lived then at Amritsar one Swami Vishudhanand who was one of the well known yogis at that time. When he heard about the long Samadhi practised by Vyasa Deva, he came to meet him, accompanied by his several disciples. Vyasa Deva and the Swami had long discussions on yogic subject and the Swami was very much impressed and praised him for his learned discourses and austerities. He said, "I have not yet come across a Yogi who can sit in the same posture for more than 7 or 8 hours. You are a youngman and yet you can sit in Samadhi continuously for three or four days. It is after several years practice that I sit in the same posture for not longer than 3 hours."

Vyasa Deva— Perhaps you have not increased the time according to the yogic rules.

Swami— Could you tell me some easy method of increasing the time.

Vyasa Deva — First sit in the posture you are accustomed to. When you feel tired, you should get up. You should watch how long you could sit in the posture without feeling tired. Next day increase the duration by two minutes and continue this for a week. Then steady the posture for five or seven days. After this again increase the time by two minutes daily and then steady it four or five days. In this manner, you can increase the time of one posture as much as you like.

Swami — I have come to see your posture.

Vyasa Deva— I do not believe in demonstration and I do not want to submit to a test by you.

Swami— I do not want you to demonstrate any thing, nor do I want to put you to any test. I only request you to remove my doubts regarding your postures.

Vyasa Deva— Please come prepared tomorrow at 5 o' clock in the evening.

The following day Swami Vishudhanand arrived along with his disciples. He asked his disciples that each of them should watch Vyasa

Deva's posture by turn and said "When he gets up, inform me.' The Swami stayed in an adjoining room.

Vyasa Deva spread his Asan, lighted a lamp, opened the door and asked the boys to sit near the door. Then he sat motionless with his eyes closed. He had already told them that he would get up at 10 o' clock next day. The boys kept watching him constantly as directed. He remained in the Samadhi for 17 hours. Next day when he got up, he took about half an hour to straighten. Vishudhanand was much surprised to see it and praised young Vyasa Deva immensely. Then they both became intimate friends. The picture shows Vyasa Deva after the Samadhi.

Four Months' stay at Kulu

It was the month of June and a very hot season. Vyasa Deva, therefore, planned to move to the Hills. This year he selected Kulu. He left Amritsar by train and reached Pathankot, where he stayed with Naraindas for eight days. Then he proceeded to Kangra and thence started on pilgrimage to Jwaladevi. Here he stayed in a Dharmshala. There are several popular stories about the Goddess of this temple. They say that she appears in the night, cleans her teeth and sleeps in a bed and takes a cup of milk. In order to witness all these activities of Goddess, Vyasa Deva decided to stay there for a month. He attended the morning and evening lamp service (Arti) of the Devi. Near the entrance of the temple there is on the left side a well from which flames of fire rise all the 24 hours. The pilgrims offer milk, ghee and sweets to the flames. Vyasa Deva became friendly with the priests and when his acquaintance thickened, he requested the priests to help him in having a look at the Goddess personally. They said that after the evening lamp service, the doors of the temple are closed. Hence it was not possible to see the Goddess personally. When Vyasa Deva expressed doubts about the appearance of the Goddess, the priests assured him that they daily saw her. They kept a tooth brush for her with which she cleaned her teeth. They also kept a cup of milk which she drank. They make bed for her in which she slept. The tooth twig was found broken, the cup empty and the bed used.

Vyasa Deva was set a thinking and began to ponder how he could know the reality. He left attending the morning lamp service but did participate in the evening worship. Gradually the number of the pil-

grims dwindled to 10 or 12. One evening Vyasa Deva saw a priest going into the temple. He did not return and the door was closed. Vyasa Deva told the priest who closed the door that a priest had been left in and the door had been closed, but the man did not listen to Vyasa Deva. Next day also the same thing happened. Vyasa Deva's doubtnow increased and his desire to know the truth became keener still. Now one of the priests had become more intimate with Vyasa Deva than others. One day he expressed his doubt to that man and asked him earnestly to find out the reality. Vyasa Deva assured him that he would not speak about it to any body. Then the man took Vyasa Deva aside and disclosed the whole secret to him. He said that no Goddess ever appeared there or drank milk and cleansed her teeth or slept in the bed. What happened was that a priest stayed in and did every thing. All this was done to make the Goddess popular and important. No body had ever come to examine what happened and to know the reality. Deva was much pleased when he knew the truth. The priest then told him a story. The Maharaja of Patiala once came to worship the Goddess to whom he was very much devoted. He expressed a desire to the priests that he would like to worship a Brahman girl of eight or nine years as a Goddess. He also said that when the girl would be married, he would bear the entire expenses of her marriage, but the girl must be pretty and attractive. Attracted by the offer, several priests wanted to bring their daughters. The form of worship which the Maharaja wanted to follow required that the girl should be stripped naked and there should be nobody there except the priest when the worship was conducted. How could Vyasa Deva stand all this nonsense. He was very sorry and denounced the ignorance and superstitious beliefs of the people. Now he left Jwaladevi for Dharamshala where he stayed for one week. Then he proceeded to the fountain of Bhagrunath which is a very delightful spot. There a continuous stream of water issues forth from the mouths of two tigers. Good many Punjabis come to visit this place. Rain fall also is plenty here. Then Vyasa Deva went to see Palampur and thence proceeded to see the electric power house of Baijnath and Piprola. It is from here that electricity is supplied to the whole of the Thence Vyasa Deva went to Mandi Suket and Riwalsar. He Puniab. was very glad to witness big pieces of earth floating on the water there. There is a Buddhist temple also which is visited by good many Buddhist pilgrims every year. From there he went to Kulu where he stayed for four months.

At Kulu there was a shop of Malawa Mal Kuldeep Chand. They arranged Vyasa Deva's stay there. He stopped there for a few days and then went to a lonely place, on the other side of the river where every necessary arrangement was made to accommodate him. He stayed in the cottage and increased the duration of his Samadhi, and obtained great success in the field. Vyasa Deva used to take up a work with heart and soul and would never leave it till success was obtained.

Journey to Vyasakund and Vashishthakund

Till the month of September, Vyasa Deva stayed at Kulu. The rains had now ceased and he started to visit Manali which is a beautiful spot and has better climate than Kulu. It is situated at a distance of 25 miles from Kulu. 15 miles from Manali is Vyasakund situated on the top of a hill. From this fountain issues forth the Beas river. As it flows on, several streams join it and increase its size. Near the Vyasakund is a high hill on which, on account of its heights, no tree grows but there is a plain or plateau which abounds in herbs and flowers. It is surrounded by ice-capped high mountains. As no accomodation was available at Vyasakund or Vashishthakund. Vyasa Deva could not stay there long enough. Vashishthakund is in Manali. Vyasa Deva returned from Vyasakund and stayed at Manali for two weeks. It was the season of fruits which sold very cheap. The Dashera fair of Kulu is very famous, hence Vyasa Deva stayed in a cottage to see it. The fair lasts for about 10 days and traders come and set up their stalls of attractive and luxury goods. The shops are made very attractive and people come from distant places to see the fair which is held in an extensive plain on the bank of the Beas, where there is also an old type of old bazar. Necessary arrangements are made by the Government.

Efforts to prevent corruption

In the Kulu fair the moral corruption is rampant. The leading citizens of the town, therefore, came to see Vyasa Deva to consider measures of preventing prostitution. The President of the Pathan Kot Arya Samaj Lala Kuldeep Chand also came to see Vyasa Deva and promised to put twenty local volunteers at his disposal for the purpose. A camp was then set up on the site of the fair where Vyasa Deva delivered discourses for three hours daily every evening on subjects like celibacy, good character and its formation, practice of religion, duties of a household, happy family, dutifulness, causes of human fall, duties of parents

towards children, evil tendencies, Indian Philosophy, Saints of India etc. The lectures were attended by hundreds of persons, and songs on removal of social evils were sung in chorus. During the nights the volunteers used to patrol and take their positions near the well known brothels. They used to handover such men and women as were found practising prostitution to the police who extended their cooperation to Vyasa Deva. The police kept such people under custody and reprimanded them and released them after warning. Vyasa Deva worked untiringly for 15 days inculcating celibacy and morality.

In the villages near about Kulu an intoxicant named Lugri is prepared and it is a very popular drink and is sold in a large quantity in the fair. Groups of men and women take it and roam about in the fair, dancing and singing. Vyasa Deva worked against the drinking evils and had some success.

The villagers attend this fair to sell blankets and woollen chadars. Traders from Amritsar and other towns come to purchase woollen cloth here and goods worth lacs are sold and purchased.

Journey to Mani Karan

After the Dashera Mela was over, Vyasa Deva left for Mani Karan, situated at a distance of 24 miles from Kulu. At this place there are several sulphur fountains in which hot water flows up constantly. It is so hot that the pilgrims boil rice and potato in it. They put these articles in small cloth bags and throw them into the water. In a short time, they are boiled and taken out but give a little of sulphuric scent. Those who want to avoid this smell, put potatoes or rice in kettles alongwith some ordinary water and float them in the water of the fountains. Pulses are also similarly cooked. Chapaties also are cooked in the same manner but they are soft. However they are quite well cooked.

After seeing Mani Karan Vyasa Deva returned to Bhunitar and then left for Mandi where he stayed for two days and then started for Suket, Bilaspur and Arfi. These three and Mandi are Indian states, Mandi being the largest. At Arfi Vyasa Deva came in contact with two congress workers, one of whom hailed from Meerut and other from Lahore. The latter was an editor of Bande Matram. Both of them were revolutionary patriots. They had burning desire for the liberation of India and were constantly full of it. They were prepared to sacrifice every thing for this cause. At Arfi there lived a skillful blacksmith who had invented a pistol

which could be broken into three pieces. It was very difficult to say that the three pieces were parts of a pistol. He charged 16 rupees as a price of such a pistol. He also knew how to manufacture cartridges. The revolutionaries purchased pistols from him secretly because there was always the fear of the police. These revolutionaries had come to Arfi to take the blacksmith with them on an attractive salary so that he might supply them pistols and cartridges in a large number. Their aim was to organise an armed revolution. Seeing these youngmen Vyasa Deva felt inspired and a desire arose in him to join the movement for the political emancipation of his country but he soon gave up the idea because the aim of his life was yogic practice. However he purchased a pistol from the blacksmith and brought it with him to Lahore where he placed it in a earthen pot and buried it underground where it became rusted and useless. From Arfi Vyasa Deva went to Simla and stayed there in the house of Rai Saheb Gangaram of Amritsar for some days. On Diwali Vyasa Deva reached Amritsar but stayed there only for a few days because he had made his mind to proceed to Calcutta where he desired to study Navya Nyaya. From Calcutta he wanted to go to Darjeling.

Journey to Bengal

On the earnest request of some traders of Kashmiri cloth Vyasa Deva left for Calcutta and arrived there in the month of November and stayed with Lala Rambhaj Kanchand in Khingrapati. The Lala was a dealer in Kashmiri cloth. On arrival there Vyasa Deva became acquainted with Lala Moolraj, resident of Amritsar who was a partner of Ishwar Das Shyamlal. He had a big firm of Banarasi cloth there. On his request Vyasa Deva went to Navdwip or Nadia and stayed there in a Dharmshala for a month. At this place there are several Ashrams where hundreds of ladies sing religious songs every day. They are mostly widows. When the Kirtan is over they get rice, pulse, ghee and fuel. In a way the Kirtan is their means of livelihood. The Ashrams arrange for their accommodation. At this town quite a number of Bengali Sadhus reside in cottages built on the banks of the Ganges. They are devoted to Gaurang Prabhu and the sole object of their life is to remember and sing of God. There were also Sanskrit Pathshalas but no teacher of Navya Nyaya. The teachers of this subject have left the place and gone to Banaras. A Sadhu named Lalita Sakhi was a scholar and lived there. He was devoted to Krishna and dressed himself as a female.

Vyasa Deva had religious discourses with him. The devotees were much impressed by the intelligence, talent, selflessness, celibacy and yogic practice of Vyasa Deva and began to love him. One day Vyasa Deva went for a walk on the bank of the Ganges, accompanied by Moolraj and Charandas. There was a garden containing a nice house and cave. Vyasa Deva desired both of them to sit in Samadhi. They told him that Samadhi and shopkeeping were poles apart but Vyasa Deva jokingly and smilingly replied that the two would meet. Moolraj and Charandas then prepared for Samadhi. Vyasa Deva explained to them the methods. seated them in the cave and took his seat in front of them. In about 5 or 7 minutes the minds and senses of both of them were tranquilized and they stayed in Samadhi for three hours from 9.00 AM to 12.00 noon. All the while they experienced continuous joy and when they got up, Moolraj fell at the feet of Vyasa Deva with tears of joy in his eyes. Both of them were lost in happiness and said that it was after years of search that they had found a true precepter and that they had never before felt the infinite and unprecedented joy as they felt that day. Moolraj said that he could not sit calmly even for half an hour but Vyasa Deva had tied him down for three hours during which he knew nothing of the world. He was sunk in self forgetfulness.

Bazar of Saints

In Nadia, there was a street where all the residents were saints. Some of them stayed in caves, some practised austerities sitting on piked Takhats and some stayed behind barred doors practising meditation. In a Veranda there lived a young celibate who was known for his samadhis lasting as long as two days. One day Vyasa Deva went to pay him respects and was in his company continuously for 22 hours. His pose was so steady that a man sitting close to him did not feel the movement of his breath. He used only a loin cloth and was about 25 years of age. Vyasa Deva could get no opportunity to talk to him because he found him always in the state of samadhi. Another saint also used to stay in a closed room and showed himself only through a ventilator l'x1'. Vyasa Deva met several saints of this type and got the opportunity to talk to some of them.

At some places religious music and recitation went on till 11.00 AM. The ladies stood up and sang with great emotion and went into ecstasy for several hours. Several others shed tears and wept while

reciting songs. They sang with such devotion that the spectators felt much moved and experienced love for God.

Accompanied by his two followers, Vyasa Deva walked along the bank of the Ganges. He took his bath and physical and breathing exercises and practised yoga and meditation. Thus he passed one month there and then returned to Calcutta.

At Calcutta there was Lala Kanchand Khanna who dealt in ruffles. He had great respect for Vyasa Deva. He had dealings with a French concern but this year he had lost heavily. He thought that as Vyasa Deva was a selfless yogi, a business carried on in his name was likely to prosper and the loss sustained would be made up. Hence he did ruffle business in the name of Vyasa Deva and gained 5000 rupees. Kanchand himself made a profit of Rs. 20,000. He took the amount to Vyasa Deva and said that the ruffle bales were purchased in his name which had brought a gain of Rs. 5,000. "This is your money, please accept," said Kanchand. Vyasa Deva said that what was done, was not proper and no business should be carried on in the name of any sadhu. He refused to accept the amount.

Journey to Gangasagar

In winter Vyasa Deva made up his mind to visit Gangasagar and Moolraj also prepared to accompany him. They went on board a ship which left in the evening and reached Gangasagar in the morning. It is here that the Ganges falls into the sea. It is considered very meritorious to bathe at this place. Hence thousands of pilgrims come here. They stay there only for a day and return after taking their bath and visiting the temple. On the sea shore there is a small plain surrounded by bushes. In it is situated the temple of Kapildeo. Closed to it is another temple which contains the four-faced statue of Brahma. Vyasa Deva and Lala Moolraj returned to Calcutta on the 4th day.

Journey in Darjeling and Shillong

It was very difficult to practise yogic exercises in summer in Calcutta. Hence Vyasa Deva planned to go to Darjeling in North Bengal and Shillong in North Assam. The Governors of both these provinces stay at these places in summer. Lala Moolraj managed to be away from his shop and got ready to accompany Vyasa Deva whose company was inducing him to withdraw from the world progressively.

He had no issue and his wife was suffering from a mental disease and was living with his mother at Jullundar. Moolraj possessed about a lac of rupees and his monthly expenses were very little. Vyasa Deva advised him that as he had enough money, he should devote his whole time to prayer and devotion to God. Moolraj listened to him carefully and began to think over the matter. On arriving at Darjeling they hired two rooms and lived there for two months and visited the places of interest round about.

Sun Rise at Tiger Hill

At Darjeling there is a beautiful spot known as a Tiger Hill which presents the supreme sight of sunrise. People from far and near come to see it. Rains had commenced. Darjeling receives more rains than other hilly places. Vyasa Deva and Moorraj made a programme of seeing the wounderful sight from the Tiger hill where they reached early morning. Though it had been raining, it was a clear day. Hundreds of people came to the hill but could not enjoy the sight of sunrise due to heavy and continuous rains, but the day Vayasa Deva visited the hill, the sky was quite clear. On the way about 30 travellers accompanied him and on reaching top of the hill, they met several German Tourists who had visited the hill to see the magnificient sunrise but had returned disappointed due to rains. After several days they got the opportunity that day. Having learnt some thing about Vyasa Deva they approached him and said, "It seems to us that with your yogic powers, you have dispersed the clouds. You are a super-natural man. It is by your kindness that we are able to see the entrancing sight today." To the east of this there is an extensive plain. It is from there that the rising sun is seen. It assumes new forms and changes colours every moment and seems to be moving and throbbing which causes thrills. The sight lasts for an hour and a half from 4.00 AM onwards. On certain days thousands of people gather to see the thrilling sight which cannot be described in words. The only thing it resembles is the setting sun at Mount Abu. There is a macmadised road leading to the Tiger hill. The Tourists generally reach the hill at night to be able to see the rising sun at 4.00 AM. Vyasa Deva and Moolraj enjoyed the sight several times.

Darjeling had several Tea Gardens. Vyasa Deva and Moolraj went to see them several times. There are several factories where tea is processed. There are hardly any mosquitoes and flies. It is a very suitable place for meditation. Vyasa Deva had selected a lonely place for himself.

Departure for Shillong

After a stay of two months at Darjeling, Vyasa Deva and Moolraj made up their minds to proceed to Shillong and reached Gauhati where there is a beautiful temple of Goddess Kamaksha situated on a small hill. They stayed in a Dharamshala, had their bath in Brahmputra and then visited the temple of the Goddess. When they went to the river next day they saw two young female ascetics each of about 20 years of age. They had come to bathe in the Brahmputra. One of them was the precepter and the other her pupil.

Acquaintance with a lady ascetic

The lady precepter was much impressed by the personality of Vyasa Deva. She approached him and learnt every thing about him. She came to know that he belonged to the Punjab and had come to Calcutta and that after staying at Darjeling for two months he had come to Gauhati where he was staying in a Dharamshala and intended going to Shillong after seven or eight days. The lady invited him to stay in his Ashram where, she said, he would be made comfortable. But before accepting the invitation, Vyasa Deva desired to see her Ashram which was situated at a distance of two or three furlongs from that place. On arriving there he saw that there was a beautiful bungalow consisting of four nice rooms. Near about there were also other such bungalows, but in the residence of the lady he found no male resident, hence he hesitated to accept the invitation. The lady smiled and said, "You are a noble saint and yet recognise distinction between a male and female. If you stay here, I shall arrange several men for your protection." Vyasa Deva said, "Until a man reaches perfection and realises the self, the distinction does continue and it is necessary." But the lady would not be convinced. She sent a man to bring the luggage of Vyasa Deva and Moolraj and arranged every thing for them. Her pupil prepared food and fed both the guests respectfully.

Discourses on Upanishads

At 4 o' clock in the afternoon mats were spread in the Veranda and the people from the neighbourhood were invited. Vyasa Deva gave a discourse on Upanishads which impressed the audience greatly.

Among the people present, there was a Marwari business man to whom Vyasa Deva was introduced by the lady. It was this gentleman who bore all the expenses of the two ladies. He had built a house for them and bore the expenses of their visitors. Vyasa Deva stayed there for seven days and every day gave talk on Upanishads in the afternoon. His talks created a new outlook among the people. They saw the light and discovered their way.

Departure from Gauhati

Vyasa Deva had stayed at Gauhati with the young lady ascetic for several days. He did not think it proper to stay on longer and resolved to leave the place. The young lady made very earnest request for his longer stay but he would not. Her precepter had expired three years ago. He was a learned Sadhu and it was from him that she had received education and inspiration. The businessman was also his disciple. This was why after the Sadhu's death, he supported them. The lady and the businessman wanted Vyasa Deva to succeed their precepter but Vyasa Deva did not agree. She also wanted to accompany and benefit by his contact but he said that there were no arrangements for his board and lodging in Shillong where he was going. Hence she would be much inconvenienced if she accompanied him. At the time of his departure, she presented Rs. 200 to Vyasa Deva but he would not accept.

Journey by Taxi

The taxi by which Vyasa Deva was to travel, came at 8.00 AM. The businessman arranged his food on the way and wished to provide him with sufficient money for his expenses at Shillong but Vyasa Deva replied, "My friend Moolraj who is with me, bears all my expenses and I do not have to worry at all." Quite a number of men and women collected to bid him farewell. They were sorry that he was leaving.

Accident on the way

They had hardly gone a few miles when the vehicle got out of order and it took several hours to put it in order. They had to pass the night some where on the way, because it was already 8.00 PM and it was not possible to reach Shillong that day. As they were driving, they saw a huge elephant blocking their way. The driver blew the horn teveral times and threw the light on the animal and shouted loudly but it did not budge an inch. The driver was in a great fix. Then they

decided to leave the taxi on the way and to pass the night some where near about. The driver put off the lights and parked the car on the side of the road. Vyasa Deva, Moolraj and the driver climbed a big tree and seated themselves on it. After about 15 minutes the elephant caught hold of the taxi in his trunk and dashed it on the ground. The engine was broken to pieces. They saw the ruin but were unable to do anything. The elephant had smashed every thing. At sunrise Vyasa Deva climbed down and they anxiously waited for some bus to come so that they could resume their journey to Shillong. Meanwhile four coolies happened to come and described how the elephants and pythons troubled the travellers. They said that one python swallowed a new born baby elephant. Vyasa Deva and Moolraj travelled on by bus and the driver took back the smashed car in a truck.

Stay at Shillong

On arrival at Shillong, Vyasa Deva and his friend stayed in a Dharamshala for three days and then took a house on rent and shifted there. At a little distance there was a fountain of very sweet and digestive hot water. Vyasa Deva and his friend enjoyed it. Vyasa Deva used to read the Geeta to Moolraj and also framed a programme of Yoga practice for six hours daily. Vyasa Deva himself used to devote 12 hours daily to the yogic exercises.

At Chirapunji

About 25 miles from Shillong is situated Chirapunji where the rainfall is the heaviest in India. It is a very beautiful spot. Vyasa Deva went and stayed there for one week and then returned.

Life at Shillong

A few years ago Shillong had a large population, majority of whom were the Khasia Rajputs. The Christian Missionaries here, as in other parts of India, were active and had converted a large number of them to Christianity. They had started schools and dispensaries here and there and distributed clothes and medicines among the people and given employment to quite a number of them. The Missionaries received large funds for this purpose from England, America and France which they partly spent on their own luxuries. These resources enabled them to induce the poor local people to embrace Christianity. The result was that of the population of 10 lacs almost all had become converts and

only a sprinkling of Hindus were left. The Hindu idols had been broken and the temples had been converted into Churches. So great was the domination of the missionaries that no Hindu Sadhu or Pandit could openly preach Hindu religion. Just here or there in some Hindu temple which had anyhow survived, some people used to meet and hear religious discourses. A Marwari businessman arranged Vyasa Deva's discourse in Hindu temple. He spoke on the 11th book of the Bhagwata. The attendance was very thin but they all appreciated his talk. The local business was almost exclusively in the hands of the Marwari businessmen who were quite rich but the people in general were very poor.

In this area the youngest daughter inherits her father's property and the business is carried on by women. Once a week a special market is held where various articles are exhibited for sale. It is a sort of fair attended by a large number of people. This affords opportunity to girls to select matches for themselves. It is done also at the time of Foofball plays which are very popular here.

Departure for Calcutta again

Moolraj wanted Vyasa Deva to see the festival of Durga Puja at Calcutta where it is held with great eclat and enthusiasm. Vyasa Deva was not anxious to go to Calcutta because he would not get a lonely place for his yogic practices there and had to live with the family of Kanchand. But when Moolraj assured him that a separate room would be rented for him, he agreed to proceed to Calcutta. On arrival there, a house was rented near Khingrapatti and Vyasa Deva passed the whole winter there.

Influence of a bad place

Vyasa Deva found that he could not sleep calmly in the house and felt very much mentally disturbed. He was assailed by thoughts which he had never conceived. One day he battled with such thoughts till 11.00 PM and could not compose himself to sleep. When he left the room and went out he felt composed but when he re-entered the room, he could not sleep. At midnight he left the room and shifted to the shop of Moolraj where he slept soundly. This led him to suppose that the room must have been occupied formerly by some men of evil habits which had polluted the whole atmosphere. In the morning he acquainted Moolraj with his feelings. When the landlord was rung up, they were told that it had been formerly occupied for about seven years by a prostitute

whom a trader used to visit. It was left by her because it was found to be too small.

Man is the embodiment of ideas which shape his personality. His thoughts and the atmosphere created about him influence those who come in contact with him. Our ideas good or bad float in the air and continue to affect us. Good ideas cannot but have good influence and bad ideas do have bad influence on others. Hence it is that those who want to practise yogic exercises and austerities or are interested in meditation proceed to the Himalayas for the purpose. The Himalayas have been for centuries the resorts of thinkers and yogis. The whole atmosphere is surcharged with their currents of thought which affects those who stay there. One should therefore select for one's residence a place which is pure and clean in every respect.

Meeting Padma

Vyasa Deva used to go for a walk on the bank of the Ganges in the company garden and after having his bath, used to practise samadhi under the trees, some times for several hours. It was there that Padma happened to see him in the samadhi pose.

equest of a Rani

One day when Vyasa Deva was returning to his place, a lady came and accosted him, "My Rani Saheba wants to meet you." Vyasa Deva asked her to tell him who the Rani was and said that if she desired to meet him, she was welcome to Khingrapatti where he lived. When he was told that the Rani did not move out, he said that he did not visit any lady. After four days the same lady happened to meet Vyasa Deva and said that her mistress had invited him to dine at her place.

Vyasa Deva— Excuse me, I do not visit any body with whom I am not acquainted.

The Lady— The Sadhus require no introduction. They should gladly accept the invitation respectfully extended to them.

Vyasa Deva - How are you related to the Rani.

The Lady I am her maid-servant.

Vyasa Deva- She presses so much, does she know me already?

The Lady - Yes Sir, she has seen you.

Vyasa Deva— In that case she can again come to meet me where I stay.

The Lady— These days she is keeping indifferent health and is unable to come this side. Please therefore come yourself.

Vyasa Deva agreed to visit the Rani on the eager insistence of the maid who conducted him to a small room on the first floor in a lane. The room was tastefully furnished and contained an idol of Shrikrishna. The maid then went to inform the Rani of his arrival. She came after about half an hour and sat outside the room close to the door. She was very attractively and provocatingly dressed and was smiling very faintly but bewitchingly. Vyasa Deva had no difficulty in knowing what sort of that lady was. She was about 30 years and had gone through many ups and down and experienced internal tumults and self-condemnation. She had been delicately brought up and in her father in-law's house, she was surrounded by all luxuries. But when she was only 20 years she became a widow. In Hindu society widow-hood is an endless curse for the rich or poor, the high or low. A widow has no status either in her family or in the society. This young lady was deprived of all status, respects and considerations as soon as she became a widow and began to feel difficulty in providing herself with every day necessities of life. She had to put on black clothes and drag out a miserable existence. She had no advantage of any religious education. Such a lady is most liable to succumb to temptations, particularly when she gets no sympathy from any quarter. Such a women would naturally fall prey to evil seductions. Now there was a Marwari businessman who had access to the ladies apartment of the Raja. He succeeded in seducing her and brought her to Calcutta where he rented a house for her and provided her with all luxuries and made her comfortable in every respect. He used to spend about 1500 rupees on her. However, Padma, for such was her name, was not happy. She cursed herself and was full of self-condemnation. She used to see visions of sins and evil deeds which she had committed. But the merciful God heard her cry of agony and brought Vyasa Deva to her. He had already uplifted many a persons who had gone astray. To him Padma narrated her story of pains and troubles. She had once seen him in the state of samadhi in the company gardens and was deeply impressed by his spiritual brilliance and hypnotic personality. wanted to speak to him then but could not, because he was in deep

samadhi. On returning home she asked her maid to invite Vyasa Deva to her. He did not like contact specially with ladies whether known or unknown. It was with the greatest hesitation that he agreed to stay with the two lady ascetics at Gauhati and now he consented to come to Padma because she implored very earnestly.

Change in Padma

A great change had come over Padma since she saw Vyasa Deva. The moment she saw him, she began to hate herself. She used to shudder whenever she thought of the evil life she had led, and was full of repentance. Now Vyasa Deva's visit was a God-sent opportunity for her. He had stayed there for about an hour and when evening came, he wanted to leave because it was time for his yogic practices but the lady would not let him depart and with all the earnestness and sincerity at her command and with tearful eyes she implored him to stay for some time longer. Finding himself helpless, Vyasa Deva closed his eyes and prayed as follows:

"Merciful God give wisdom to Padma so that she may give up the evil path and turn over a new leaf. Thou hast uplifted sinner like Pingla. Shower thou mercy on Padma and rescue her from sinful life. Thou art all-knowing, deliver Padma from the bondage of worldliness, clean her mind vouch-safe devotion to her, save her from the walter of dissolution and profligacy."

15 hours Samadhi

While thus praying, Vyasa Deva went into samadhi which lasted for 15 hours. In fact, he did it deliberately because in Padma's house he wanted to pass time with complete detachment and had determined to bring about a change in her. He forgot every thing and was transported into a State of super-consciousness.

Padma's new life

Padma withdrew to her room and anxiously waited for the end of Vyasa Deva's samadhi. She came several times and peeped at him but found him in deep meditation. She had no courage to disturb him. She was now sorry that she had subjected him to much trouble and inconvenience. She was immensely impressed by the lustre and brightness on his countenance and began to repent for her past sin. The maid also said that it was wrong to detain Vyasa Deva so long. Padma also

was deeply grieved and began to sob for her blunder. This self reproach brought about a great change in her. Every minute she felt as if the spiritual force of Vyasa Deva was helping her climb out of the deep ditch of sin and commanding her to give up the life of sin, She was in great mental agony and did not know what to do. Visions of sin were rising before her and reproaching her. Her peace was gone and she had nothing but self-condemnation for her. She suddenly began to hate the businessman who had seduced her from her palace to Calcutta. She hated every thing he had provided for her and began to throw away the articles of comforts and luxuries she had about her. At about 9 o' clock in the morning she sent for Seth Brij Mohan, who a wealthy man from Rajasthan, now living at Dharamtalla. He was issueless. turned up at 10 o' clock when she related to him the story of the change that had taken place in her. He tried to dissuade her from her resolve but she was unmoved. At 11 o' clock Vyasa Deva rose from his Samadhi. When the maid informed her of it, she, accompained by Brij Mohan, went to Vyasa Deva with her eyes full of tears. Brij Mohan also touched his feet. Padma was now convinced that Vyasa Deva alone, out of his mercy, would pull her out from the mire of sin. This conviction had begun to grow in her as soon as Vyasa Deva went into samadhi. Now she very respectfully assured him that she would never revert to the life of sin and pass her remaining days in prayer and devotion to God. Brij Mohan was very sorry at the change that had taken place in her. He thought that Vyasa Deva had hypnotized and brought a change in her mind. Vyasa Deva told him that no such method had been resorted to and that it was Padma herself who had invited him and would not let him return though he tried his best to go and that he was practically her prisoner for 19 hours. Padma, with folded hands, said to Vyasa Deva, "Sir, I shall go with you and be devoted to God as you are. For a number of years I have led a life of sin but now I feel a deep repentance. I would now prefer to drown myself in the Ganges rather than lead corrupt life. I have separated myself from Brij Mohan and will not stay with him because he is responsible for my moral fall. I shall accompany you wherever you go and as your disciple will learn to realise the self and shall render you service which will much benefit me."

Padma stays in Nadia Shanti

Vyasa Deva told Padma that her mood of renunciation was transitory. She should pause and ponder over it because the path of spiri-

tual life is extremely difficult. One has to be ever so alert and watchful. To tread this path is to walk on the edge of the sword. "I am," he said, "a celibate and would not like that a lady, be she my sister, disciple, or even daughter to stay with me."

Padma— But now I am your devoted daughter or disciple.

Vyasa Deva— Just 19 hours ago what you were, think over it. How and why this change has occured in you. It is difficult for such a momentary change to endure.

Padma— Sir, there is a story of Pingla who changed completely over-night.

Vyasa Deva— In any case, it is impossible that I should have you with me.

Padma— In that case I will consign myself to the Ganges.

Vyasa Deva— No, do not do it please. Listen to me. What I tell you will benefit you and I shall also feel relieved. Please go to Nadia Shanti and practise penance so that your heart is cleansed and your resolve for renunciation is strengthened. After that come to me and I shall tell you the way to salvation. You have passed several years in profligacy. It will, therefore, take time to eradicate the old and evil impressions. In fact I cannot easily believe that your resolve will last, hence think over it and do not make haste, because a hasty action leads to difficulties. Every thing must be taken up after due deliberation. You stay in Navdwip and and experiment on it.

Seth Brij Mohan wanted to accompany Padma but she would not agree because she had completely separated from him. In fact she had started hating him because he was responsible for her lapse. Vyasa Deva told her that till a suitable arrangement for her stay in Navdwip is made, it is necessary that Brij Mohan accompanies her and that he would return after she had settled, but Padma would not agree to accept any help from him. She had also resolved not to take a pie from him. Vyasa Deva explained to her that what she was taking from him formerly as a maintenance must now be taken as charity but she would not

consent. Vyasa Deva was not in a position to make necessary provision for her for life. Hence a great problem arose. At last Vyasa Deva, Brij Mohan and Padma reached Nadia and stayed in a Dharamshala. Vyasa Deva called Moolraj and asked to make necessary arrangement for Padma. She wanted to live in a grass cottage on the bank of the Ganges but it was not considered proper. Moolraj adopted her as his sister and took upon himself the responsibility for her board and lodging. Padma now dressed herself in coarse clothes and began to live in the Ashram of a Bengali Sadhu. She was no longer a Rani but a sincere devotee. Brij Mohan was much troubled by her change. He had kept her in great luxury and comforts. She had maids to serve her but now she had become practically a beggar. It was but natural for Brij Mohan to feel pain at what he witnessed.

Advice to Brij Mohan

"Joys and sorrows depend upon the state of the mind. What one man considers joy is sorrow to the other. An object may be the source of joy to one man but the same object can be the cause of sorrow to another. Padma had renounced 1400 rupees in a month not forcibly but voluntarily. This desire for renunciation had grown within her and she began to hate the life she was leading. She is now feeling happier in her present state. Why do you grieve. Padma had not married you and both of you were not leading a good life. She has given up her life of immorality. You should feel happy that Padma has dedicated herself to God. Both of you were the subject of scandal in the society. Repent, as Padma has done, on your past evil deeds and live like her, your remaining life. You are a wealthy man and have no issue. You are not inclined to give charities. What is the use of earning more money by business. Old age is now coming on you. Feel contrition for your evil deeds and become a man of character. Stay at this sacred place and lead a life of devotion." The Seth felt much ashamed and was sorry for the life he had led. But he most humbly told Vyasa Deva that it was not possible for him like Padma to give up his home and business which was pretty big. He could not stay there longer without making proper arrangement for the conduct of his affairs. Besides, he said, he had to see whether like Padma he would feel devotted to God. Hence he would return to Calcutta for 10 or 15 days and then come back.

Padma's stay in Navdwip

Lala Moolraj built a grass cottage near the Bengali Ashram on the bank of the Ganges and left her there. There were two or three ladies more who used to lead a life of prayer and devotion there. One of them agreed to cook for Padma, who now began to devote her whole time to prayers and devotion. Moolraj deposited four hundred rupees with an official of the Bengali Ashram for her expenditure with request that he would get her necessities from the bazar. Moolraj had taken upon himself the entire responsibility of supporting Padma.

Vyasa Deva's advice to Padma

"Human life is very valuable. It is obtained as a result of many good deeds but you have so far wasted it in enjoyment. Eating, sleeping. fearing, and rearing off-springs are common to beasts and human beings. A person devoid of good character and devotion to God is no better than an animal. What distinguishes a man from an animal is morality. You had neglected it but now you have to cultivate it, as it alone is and should be the object of human life. Now forget the memories of your life heretofore. Do not think of it even in dreams. Now be devoted to God as to a husband. Think that he is all pervading and he alone can liberate you from the bondage of worldliness. The world and sense objects are perishable and lead to dissolution. When death comes, then alone a person becomes free from them. At the time of death, one has to leave everything behind. A man wastes his boyhood in playing, youth in enjoying and when he gets old, he is surrounded by diseases. Hence at the end he has to lament. The desire for enjoyment never comes to an end. One enjoyment leads to another and desire becomes stronger and stronger. The old king Yayati had inordinate desire for sense objects and borrowed dough from his son. He passed his whole life in ease and enjoyment but his desire grew stronger and stronger. He never felt any satiation. A man becomes old and infirm and broken with age but his desire continues to be young. Shanker says, "The limbs have decayed, hair has grown grey, teeth are gone, the man has to walk with the support of a stick but the desire does not leave him." Enjoyments do not come to an end but a man does come to an end. One day death shall come and all enjoyments will have to be given up. When a thing is seized from us, we are sorry. If we give it up ourselves, we feel no pain. When a thief steals our money, we are troubled but if we give it in charity or donate it for a noble cause, we feel happy. A forcible

seizure causes pain but a voluntary giving does not. Hence we should ourselves give up the objects of enjoyment like a snake casting off its slough. If some body pulls it out, the snake feels pained and springs to bite him but when it throws it away, it feels no pain. You have yourself renounced your enjoyment. You have taken a noble step. Now take a vow that you will never desire to regain what you have given up as something detestable. Nobody has ever felt satisfied by worldly enjoyments, satisfaction comes from within. It is a great wealth. Life after life we have been enjoying the objects of pleasure but no satiation has come. A life of scandal is worse than death. Cultivate nearness to God. It will wash off all impurities of your heart and you would be released from the cycle of birth and death. Think of God all the 24 hours and surrender yourself to him. Your body is a divine abode. The all-pervading God resides in our heart which should be kept ever clean and pure. As a house is swept clean, so should you sweep your heart clean, and throw away all bad desires and evil impressions. Then you will be worthy of getting near to the all merciful God. Remember that He is the strength of the weak, support of the supportless and help of the helpless. Think that He will take care of you, and be happy and quiet. Leave all cares, like Meera who gave up kingly wealth and pelf and began to sing of Krishna in the lanes of Vrandavan. You can also be like her, then God will shower his bliss on you.

Vyasa Deva and the Businessmen meet Padma

Vyasa Deva, Moolraj and Brij Mohan went to see Padma every evening. Padma asked Vyasa Deva not to bring Brij Mohan with him. Vyasa Deva asked her what her objection was. She said, "For the last eight years, there had been intimacy between us. I fear that he would again try to ensnare me and what I have so far gained, would be lost. In your presence, he is silent, but you will not be in Navdwip for ever. I, therefore, wish that I should have no contact with him at all. It is impossible for him to change his thought about me. The evil thoughts have gone deep into his heart. He has spoilt my life, hence I do not wish that he should appear before me." Brij Mohan agreed not to rc-visit her but insisted that he should bear all her expenses. However, she angrily refused to take even a paisa from him. Vyasa Deva said, "He can visit you as a mother and send you money for your expenditure." But Padma expressed doubts and said that it was not possible for such feelings to develop in him. She further said, "I saw you in the garden.

The change that has come in me, is wholly due to you, but he has not been impressed or changed. I, therefore, request you to tell him not to visit me henceforth. I am now resolved to lead the life as you have advised and will adhere to all your instructions. You are my guide, precepter and father. You have put me on the right path. I shall for ever be deeply grateful to you. Please now be so good as to favour me with a copy of your photograph and come to meet me at least once a year."

Padma's life in the Ashram

Padma passed her days in singing religious songs and reciting God's name. So great was her devotion that she used to shed tears while praying. She lived only on one meal a day which consisted of only Khichari. She did every thing herself and led a simple life. She moved out of her cottage only for her bath in the Ganges. She spoke very little and curtailed her contacts. She passed several hours sitting in front of Lord Krishna's picture. She had become weak and reduced. had given up use of soaps and oil and dressed only in Khadar. She had only two sets of clothes and slept on a wooden Takhat. She did not use Ghee or milk. She was full of God. It seemed as if the lofty ideas of her previous life had re-risen. She had already worked out the effects of evil deeds, and had suddenly conceived hatred for a life of luxury and enjoyment. A real love for God and respect for her precepter had grown in her. With her eyes full of tears, she used to say, "My precepter has rescued me. He has taken me under his protection and has pulled me out of sin. He is for me a divine messenger. He has brought about in me a complete transformation. I met him only once in the company garden when he was in the state of Samadhi. Since then I am a changed woman and have conceived an aversion for Brij Mohan and was in search of a greatman to whom I could open out my heart. In Maharai I saw such a man and, therefore, invited him through a maid. He came and I kept him in a closed room where he went into a Samadhi. This caused a great change in me. I can never forget the good he has done me. I wish that he were living in Navdwip where I could have the benefit of his guidance daily."

Vyasa Deva's arrival at Calcutta

After one month's stay at Navdwip, Vyasa Deva took leave of Padma and said, "I have pointed out to you the way to devotion, stick

fast to it and do not swerve from devotion to God. This is the essence of life. It is after many cycles of birth and death that soul gets a human body. Remember well what I have told you. You can not afford to forget it. I have confined you to God. Be His for ever. He is so kind to you. It is His mercy which has helped you climb out of a the deep ditch of sin. He has uplifted you. Hence devote your whole time to reciting, singing and meditating on his name and praying to him. Strive to realize him. He is kind to his devotees. Worship him with devotion and faith. He is within you. You need not seek him outside. He resides in your heart but only the eyes of right perception can see him. Such sight is obtained by knowledge, austerity, meditation and devotion. Do not let your sense organ be extrovert. Make them introvert. Nature has made them extrovert but you should make them introvert. Whenever they try to rove out, pull them back. You might have seen a tortoise. Whenever it feels a sense of fear, it draws in its limbs and sits fearless and motionless. Imitate this animal. When you will withdraw your sense organs and would not let them rove about, then you will be fearless. No temptation will attract you. No one would be able to mislead you from the path of ractitude. You would be immoveable and steadfast. Seth Moolraj will meet you off and on and will bear all your expenses. He is your brother and my disciple. Whenever any difficulty presents itself to you, speak to him without hesitation. He will solve it for you."

Padma shed tears of devotion and reverance and with a choked throat said, "Sir, do kindly some times give me a look up. You hold in your hands the strings of my life. You will steer the boat of my life. The sea is deep, full of high waves, the shore is far off, the boat is in the stormy sea, my hands are not strong enough to steer it to the shore. You alone can take me across these turbulent waters. Wherever you are kindly continue to give me your guidance. I should be able to hold on to the thread of support you have lent me. Kindly give me strength so that I may not lose the hold. You are my strength and power. You are my support. Please send me letters now and then of good advice and encouragement."

Seth Brij Mohan becomes an ascetic

Vyasa Deva asked Brij Mohan about his going to Calcutta. He felt great agony and said, "Sir, my home is broken. Calcutta is to me

now a desolate forest, what shall I do there? I thought Padma was mine. I had dedicated myself to her, heart and soul. She has turned a Sadhu and does not like to see my face. She does not speak a word to me. Who is now there in Calcutta whom I would go to see. I shall also get myself clean shaven and become a Sadhu." Vyasa Deva welcomed the ideas and feelings of Brijmohan and blessed him. Padma lived only for four years after she came to Nadia. She had reduced her life by the practice of penance and austerity. She was constantly busy remembering the name of God. Vyasa Deva used to send her letters of instructions and guidance.

Vyasa Deva leaves for Banaras

After some days' stay at Calcutta, Vyasa Deva left for Banaras where he stayed in the garden of Pandit Brahmdutta and Shankerdev Bholanath. He taught some students, and himself studied Mahabhashya with Pandit Narain Tewari. Tewari lived in the Kachori Gali of Banaras and taught some students privately. He was a lecturer in the Queen's College, Banaras. Once an English Officer came to inspect the College. He was very much impressed by his teaching, learning and character. He told the Officer that he lived far away from the College and a lot of his time was wasted in going to and coming from the college and therefore the students be kindly asked to come to him aud he would lecture to them at his residence. The Officer acceeded to his request and the students were asked to go to the scholar. Vyasa Deva lived in the garden of Bholanath and when he went to Professor Tewari. his friends who lived in the same garden accompanied him. Pandit Brahmdutt taught him Ashtadhyayi. Brahmdutt himself studied Sanskrit grammatical works with Tewari. Vyasa Deva also started reading it. Pandit Tundi Raj used to teach Vaisheshika Philosophy. Vyasa Deva used to go to him for lessons in that philosophy. This was his programme at Banaras.

Tewari's inspiration

One day while giving lessons, Tewari asked Vyasa Deva why he was so keen to study grammar and why he preferred it to the path of Yoga. He further said, "I have been teaching grammar for the last 35 years. I have acquired nothing but verbal hair-splitting. I got no mental peace from grammar. The death is now knocking at my door but I have

done nothing to feel peace in my last moments. I have wasted all my life in grammar and have acquired nothing. Yoga is the only right method of obtaining right knowledge, mental peace and salvation. Why do you prefer a piece of glass to a diamond. Retire to the Himalayas and practise Yoga. I am a householder, caught in ignorance. I cannot go anywhere. You are a celibate and have renounced your home and family. You are free from attachment. What you have studied so far is quite enough. What is now needed is to practise what you know. Why have you deliberately ensured yourself in the net of grammar." Vvasa Deva said, "You are right Sir, but I want to study This will be my final year of receiving lessons from a for a year more. The climate of this place does not suit me. I cannot teacher like you. bear the terrible heat of this place." Vyasa Deva then began to study assiduously. He devoted his whole time to study except one hour which he took in cooking for himself. He did not like wasting even this one hour. Hence he started to eat in the Charitable kitchen along with other students. He took only 15 minutes in taking his meals and returning home.

Vyasa Deva is cheated

One day while Vyasa Deva was returning from the Ganges with a brass pot in his hand, he met a woman of about 25 years. With folded hands, she invited him to dinner and when she very much insisted he consented. She took him to a shop of sweets and asked the shopkeeper to feed him well. After he had dined, she took his pot pretending to bring water and never returned. Vyasa Deva felt thirsty and looked about for water but the woman did not return. He expressed surprise to the shopkeeper and asked why the woman had not yet returned. The latter smiled and said, "Maharaja such events occur every day here. The woman will never return. She planned all this to steal your pot." Vyasa Deva was dumb-founded. The shopkeeper demanded the price of the sweets he had taken but Vyasa Deva had nothing on his person, because he had come for bath in the Ganges. Vyasa Deva said, "I have nothing with me. In fact the lady ought to have paid to you but rather than do it, she has cheated me and has taken away my pot. I may pawn my Dhoti with you. I shall pay you by this evening and take my Dhoti back." The shopkeeper intuitively trusted him and did not think it necessary to keep his Dhoti as a pledge and said that the money might be paid next day when he would come for a bath.

Feast of Mangoes

One day a business man invited several celibates to eat mangoes. Vyasa Deva was one of them. The gentleman had arranged several basketful of mangoes. The students enjoyed the feast heartily. When they had eaten enough, the businessman said, "Now anybody who eats more will get 4 annas per mango. The greed induced the students to eat several mangoes more. After that he offered one rupee per mango. When they started eating, Vyasa Deva warned them that if they ate more mangoes, they might be taken ill. He also said to the businessman that he should not tempt them to eat more and that by doing it instead of earning merit, he was earning demerit. The celibates were students and the gentleman could give as much money as he liked to the students without putting them to the risk of illness. The gentleman then desisted from inducing the students to eat more mangoes.

Patience in illness

There was in Banaras a saree shop owned by Pannalal Saligram of Amritsar who knew Vyasa Deva. At Banaras their mutual acquaintance grew still more. Lala Shiv Sahai Mal used to send money to Vyasa Deva through this man. Every September Malaria raged in Banaras. It happened so even this year. Vyasa Deva had an attack of Malaria and was laid down with it in the garden of Bholanath. His companions nursed him well and arranged his treatment but he had no relief and therefore was admitted in the Ram Krishna Hospital where he was well treated but the Malaria persisted and he became delirious. The doctors had despaired of him and shifted him to the ward where incurables were housed. There he lay unconscious for several days. One day a sweeper came to clean the room and heard Vyasa Deva groaning. He informed the doctors immediately and half a dozen of them rushed to see him. Fortunately he regained consciousness after five or six days and the doctors felt very happy and assured Vyasa Deva that he was out of danger and that he would be perfectly all right in a few days. They shifted him to a room in the first storey. After a few days his temperature became normal but the long illness of 3 months had considerably reduced him and he felt very weak. Gradually he regained strength and began to take a little walk. The tonics did him good but the doctors advised him a change, because the climate of Banaras was not good and they feared that he would not be perfectly all right if he continued to stay there. Vyasa Deva began to think over the medical advice. In his state of weakness, he remembered his family for the first time after his renunciation. He thought over it and decided not to return to his people and started for Amritsar where he stayed in the garden of Moti Ram. The climate of Amritsar suited him well, and he regained his normal health in two months. Lala Shiv Sahai Mal and other acquaintances pressed him to stay at their houses but he preferred loneliness and did not accept anybody's invitation. After two or three months he left for Haridwar.

Three months stay at Haridwar

At Haridwar, Vyasa Deva stayed in the Mohan Ashram. There was a school in the town founded by Baldev Singh but it had ceased to function after his death Vyasa Deva was very sorry to know it. It was a very solitary place and Vyasa Deva resolved to practise yogic exercises there, according to his programme. During summer, hundreds of families repaired to Haridwar and Vyasa Deva addressed them daily near the Watch Tower. Hundreds of people used to gather to hear and benifitted greatly.

Meeting Ramdas, the householder

One day when Vyasa Deva was preaching, a gentleman happened to come. He appeared to be a Punjabi from his dress and was accompanied by a lady and a child of seven or eight years. He made way through the crowd and prostrated before Vyasa Deva for a long time and would not get up. As Vyasa Deva felt disturbed, he stopped his talk and raised the man, but did not recognise him. The man then introduced himself saying, "Maharaj, I am the same Ramdas who on the Sapt Sarowar used to practise austerity standing on one leg. This lady is Ram Pyari who has brought about the change in me. You had impressed on me that her long association with me, was indesirable, and that I should be afraid of scandal. If I had heeded your wholesome advice and warning, I would not have fallen into this state. If I had left the place or had requested this lady to leave me alone, I would have been saved this fall. I have been hearing you for several days but I was much ashamed of my sins, and therefore had no courage to appear before you but today I could not resist the impulse and have come to you through this crowd. Formerly you used to touch my feet but today I have prostrated before you. You have risen to the summit of progress by your austerites and have become a great Yogi, a perfect man and a learned

orator, while I am wallowing in this ditch of sins. I am extremely sorry that I did not heed your advice which you tendered to me at Bhimgoda. Now I am full of self-condemnation. I have fallen from heaven to hurl myself into hell. My moral weakness was exploited by this lady. I was the cause of a blot on the society of Sadhus. Now all people hate me. Some Sadhus when they see me, shower abuses on me. Today I want to put an end to my sins. I hope the Ganges which kicked me off will receive me back in her lap." While he was thus speaking tears flowed down continuously from his eyes. Then he jumped into the river, crossed it and reached the other bank. Ram Pyari searched for him for three months and when he could not be traced, she returned to Peshawar with her son but Ramdas made great atonement for his sinful deeds and became a changed man. He was Saint Ramdas again.

Departure for Kashmir

It was the month of June when Haridwar gets exceedingly hot, Vyasa Deva, therefore, made up his mind to go to Kashmir via Amritsar. At Rawalpindi, Swami Vishudhanand was staying in the Ram Bagh. He was well acquainted with Vyasa Deva and used to speak to the people of his Samadhi, lasting for several days. He was much impressed by the austerities of Vyasa Deva. For good company Vyasa Deva stayed with him in Ram Bagh and used to accompany him to the place of Yogi Amarnath in the city. Vyasa Deva was also introduced to several followers of Swami Vishudhanand. Among them Vaidya Dharmachand, Ram Dittamal, Madanlal, Kriparam, Pandit Muktiram, Vaidya Satyavrat, Govind Ram and Sundardas were prominent.

48 hours Samadhi

At Rawalpindi Vyasa Deva went into 48 hours Samadhi after 'shutkaram.' He had his room locked by Swami Vishudhanaud. His Samadhi became a talk of the town. It was on the tongue of everybody in bazars, schools and temples. A large crowd gathered everyday in Ram Bagh. After 48 hours when the room was unlocked thousands of people had collected in Ram Bagh to have a look at Vyasa Deva. Vyasa Deva stayed in the garden for a fortnight and then left fot Kashmir. At Srinagar he stayed with Pandit Gopinath for several days and then proceeded to Muktibagh.

Extreme silence for 3 months

In this garden Vyasa Deva observed 3 months complete silence. On the 15th and 30th day of a month, he used to speak a little and in the evening had a walk on the Harven lake. In the garden of Gopinath. a muslim servant was a watchman. His name was Akbar. When Vyasa Deva practised Yoga and was in deep meditation, then a serpent would come and sit, coiled before him. Close to the window of his room, there was a tree. The serpent used to climb it and get into the room but it never troubled anybody. It just crowled and sat before Vyasa Deva so silently as if it was meditating. Akbar was much frightened at the sight of the serpent. When Vyasa Deva rose from his samadhi. then it withdrew. Akbar had his eye on this serpent. One day he imprisoned it in a earthen pot. He wanted to show it to Vyasa Deva after he broke his silence. Hence he related the story to Vyasa Deva. who directed Akbar not to kill it but to leave it at a distance of 4 or 5 miles in a forest. But the serpent seemed to be devoted to Vyasa Deva. It returned after 3 or 4 days and resumed its sittings before him as before. Akbar again informed Vyasa Deva about it. In fact he wanted to kill it but Vyasa Deva said that it was not necessary even to catch it or to leave it in a jungle. The serpent came and sat before Vyasa Deva regularly.

Mam Kolu — a devotee

People of all castes and creeds had respect for Vyasa Deva. Mam Kolu was a rich Muslim of position and was counted among the people of high status. He was a contractor of gardens. He had given standing instructions to his garden servants that whatever fruits Vyasa Deva liked, might be sent to him every day. Vyasa Deva broke his silence only for 2 days in a month. When hundreds of men and women came to the Mufti Bagh for his darshan. He addressed them on a variety of subjects.

Journey to Mathura and Brindaban

From Srinagar Vyasa Deva went to Amritsar where he observed silence for several months. Then he went to Mathura and thence to Brindaban. In those days great religious discussions were held between the Aryasamajists and the followers of Hinduism. The atmosphere was surcharged with tension and bitterness. When a procession of the Arya samaj was passing through a street, there was a conflict between the

students and the Pandas. The situation became grave and panic seized the city. For a day or two the situation seemed to be improving but again the priests of the temples provoked the Aryasamajists. One day when Vyasa Deva was proceeding from Mathura to Brindaban, some Pandas held up his Tonga and said, "Are you an Aryasamajist. The Aryasamajists of this place have very badly beaten the Pandas and the chobes..." Vyasa Deva, "Why do you think that I am an Aryasamajist. What is the evidence." Pandas, "Because you are putting on saffron coloured clothes." Vyasa Deva, "Do the Aryasamajists alone put on such clothes?" The Pandas, "Yes, the students of the Aryasamajists Gurukuls put on yellow clothes." Vyasa Deva, "Do not you know that Lord Krishna put on yellow clothes? Was he an Aryasamajist?" The priests felt pacified to hear it and laughed heartily.

Vyasa Deva visited the temples of Nandgaon, Barsana, Govardhan and Brindaban. After that he went to Saharanpur and stayed there with Lala Shital Prasad, Proprietor of Shanti Printing Press.

Pilgrimage to Deccan Temples

Vyasa Deva had visited all the important temples of the north. Now he wanted to tour south India. He reached Calcutta via Prayaga, Banaras, and Gaya and went to Navdwip to see Padma. She was much reduced but was earnestly devoted to God and practising austerities. With tears in her eyes, she touched Vyasa Deva's feet and said, "I had deviated from the right path and neglected my duty. I had ignored life's object, transgressed all limits and fallen into a ditch of sin but you pulled me out. I am now quiet and happy and think of God night and day." Vyasa Deva asked her if she was in need of any thing which, he said, could be arranged for her.. With folded hands she said, "I need nothing. I want only dedication to God." Vyasa Deva then asked her whether she was getting money for her regularly from Calcutta. She said that she knew nothing about it. What she required was food and clothes, nothing else. She said that she did not touch money at all. Vyasa Deva then spoke to Padma about knowledge and meditation and returned to Calcutta where he stayed for a day and then left for Jagannath Puri. He stayed there for 3 days and visited the temples of the place and those of the neighbourhood and thence he went to Bhuvneshwar and from there to Bijwara where he visited the temple of Panna Narsingh. Then he proceeded to Madura and stayed in a Dharamshala. There the temple of Goddess Minakshi is a beautiful and artistic edifice and people

from all parts of India and abroad come to see it and admire its art and architecture. From here Kanyakumari is about 150 miles. He stayed at Madura for 3 days and then left for Kanyakumari. On his way he visited the temple at Nodadri where they offered oil to the idol which flows into a pit and is used as medicine for leprosy and other skin diseases. It is smeared on the body. As Banaras is in the North, so there is a Kashi in the South, to which place Vyasa Deva now proceeded. As at Banaras, there is a temple of Vishwanath at Deccan Kashi. Besides, there are several other temples. From a high hill, a fountain falls down and presents an enchanting sight. Pilgrims have their dip in it. The Deccan Kashi seems to be the rival of Banaras. is a big and prosperous town locally known at Uttalam. Vyasa Deva stayed here for several days. Above the fountain, there is plain on the hill where plaintains grow in abundance. A river flows through this plain and falls down the hill in the form of the fountain. In the forest of this plain Vyasa Deva came across a Yogi who could talk a little Hindi and subsisted exclusively on plaintains. He was for years in search of a Yogi. On his request Vyasa Deva stayed with him and instructed him in the various exercises of Hath Yoga and Pranayam (Breathing). Then Vyasa Deva went to visit the temple of Janardan and from there proceeded to Trivandrum and stayed in a small cottage in a garden at a little distance from the temple of Padmanabh. He daily visited the magnificient temple which enshrines the statue of Vishnu in Kshirshayi pose. During his stay here, Vyasa Deva subsisted on Khichari which he himself prepared. A South Indian Pandit used to visit this graden. He was a good Sanskrit scholar and a noble soul.

Vyasa Deva visited the temples of Long Narain and Little Narain. These edifices were in a dilapidated state. They are specimen of the skill of the southerners who had lavished all their art on them. In fact all the temples of such are highly artistic. In no other state of India, there are such beautiful and large temples. At a little distance, is situated a Shaive temple proclaiming its artistic greatness and glory. A little further on is the temple of Kanyakumarı where Vyasa Deva stayed for 4 days, visiting the temple daily. The ornaments of the deity were studded with Diamonds which threw light to a pretty large distance and brightened the idol. Kanyakumari forms the sourthen most boundary of India and is situated on the seashore. From there Vyasa Deva returned to Madura where he stayed in a Dharamshala and was much impressed by the artistic beauty of Goddess Minakshi. Every part of

the temple and particularly its pillars were artistically planned and executed. The small and the large pillars were chiselled out. Those who visited the temple, stayed there for hours lost in admiration of its beauty.

Acquaintance with Dhanraj

Vyasa Deva used to practise meditation in a lonely part of the temple where the atmoshphere was quiet and suitable for practice. Dhanraj, his wife and daughter Krishna daily watched Vyasa Deva in the state of samadhi and were greatly impressed and attracted by him. One day the mother and the daughter stood long admiring him. They lady wanted to invite him for meals. She stayed for some time and then left leaving Krishna to invite Vyasa Deva when he rose from the samadhi. She was a young lady of about 23 years. When Vyasa Deva opened his eyes, he found her standing before him. She bowed low and requested him to come for dinner. He would not accompany an unknown girl and asked her to send her father, which she did. Her father's name was Dhanraj. Vyasa Deva accompanied him and dined at his house. When dinner was over, Krishna's mother requested him to dine with them daily during his stay at Madura. She said, "We belong to the Punjab. My husband's father came and settled here as a businessman. matrimonial alliances are contracted in the Punjab or Delhi. We are thinking of going to Punjab for Krishna's engagement. As we have been living here for years our connection with Punjab is practically cut off. My father's family has become extinct and we are all alone here. Day and night I feel much worried about this girl and do not know what to do. We have a firm here which we can not leave. We could neither become south Indians nor remain Punjabis. Vyasa Deva heard this story and returned to his Dharamshala. Next day when Krishna came to invite him, he accompanied her to take his meals. On the request of her mother he spoke on Gita every day from 8.00 to 9.00 in the morning which continued for 15 day. One day Dhanraj who had now become a close acquaintance asked Vyasa Deva to relate his life story which the latter did briefly. When Dhanraj came to know that Vyasa Deva was a celibate, he felt much attracted towards him and began to think of giving Krishna to him. Her mother very tactfully and cleverly made the proposal and threw several temptations but he would not swerve from the path he had chosen for himself. He said, "If I were to lead the life of a householder, why should I have left my family and home. My life's aim is knowledge and God and so far I have practised Yoga and austerities. I know that the life of ease, comforts and enjoyments leads no where and gives no satisfaction." Then he took leave of the family and left Madura.

Pilgrimage to Rameshwaram

Vyasa Deva resolved to proceed to Rameshwaram. He took a night train, reached there early morning and stayed in a Dharamshala. He fasted for 7 days for self purification because he questioned himself why repeated efforts were made to throw him into the net of Maya and why obstacles come in his way. He prayed to God that such obstacles might not reappear. The blunder was committed by Dhanraj and his wife but Vyasa Deva went through the penance. He stayed at Rameshwarm for 10 days and daily visited the temple. In the perambulatory passage of this temple Brahmans recited the Vedas. Vyasa Deva visited several old buildings at this place and then went to Dhanushkoti from where he proceeded to Madras. During his stay of 3 days there, he visited all the important places. From there he went to Shri Rangpuram where there is a large temple surrounded by a high wall, pierced by several large gates. Inside the wall there is a good market. The temple enshrines a small gold idol studded with iewels. In this temple he met several acquaintances - men and women who had come from Lahore and Amritsar, and numbered about forty.

They unitedly requested Vyasa Deva to journey with them which he accepted. At the places of their halt, Vyasa Deva used to deliver religious discourses which made the journey sweet and educative. Travelling either by train or bus or while walking, Vyasa Deva used to speak on religious matters and where they stayed, he discoursed on the Upnishads. Other pilgrims also used to come to hear him. They visited Shivakanchi, Vishnukanchi, Kuma Kona, Arkonam and Pakshi Tirath and finally reached the temple of Balaji situated on a high hill. It is reached by climbing thousands of steps. They did not stay there long and went to Kish Kindha and Pumpa Sarowar where they were very much troubled by mosquitoes, infeting the place. The pests had large stings which could pierce blankets and sheets. The pilgrims passed sleepless nights there. Then they went to Bithalpur and from there to Sholapur and finally reached Bombay where Vyasa Deva stayed with Lala Bishan Das and Brij Lal at Kalibadevi. They were the sons of Vishandevi and thorough gentlemen. This lady was an acquaintance of Vyasa Deva. At her house he had delivered several discourses. During this journey Vyasa Deva became well acquainted with Seth Tulsidas and his family. His wife was a pious lady deeply devoted to her husband. They invited Vyasa Deva to dine with them several times. He stayed in Bombay for a few days and visited all important sites.

Then Vyasa Deva planned to visit Dwarika. From Bombay also several pilgrims accompanied him. On their way, they stayed at Junagarh on a high hill. They paid their respects to the sandals of Dattatreva and visited several large Jain temples. On their way back they were delayed by these visits and when they returned night had fallen and they were frightened to hear the roar of a tiger in the forest. It was only Vyasa Deva who was calm and collected and heartened the fellow pilgrims. Then the whole party proposed to visit Muldwarika. Its temple is situated on the sea shore. The pilgrims first had sea bath and then visited the temple and other places and, sitting on the sea beach requested Vyasa Deva to speak on some subject. The party consisted of 70 persons and others joined it. They all listened to him with rapt attention and were much impressed. At the end of his talk, they all surrounded him and said to him that they desired to experience the joy of samadhi. They said, "It is a pleasant sea shore and a solitary place, please send us into samadhi." Forty persons of the audience expressed their eagerness for the great experiment. Vyasa Deva advised them to sit quiet. With his power of mind he wanted to keep them in samadhi as long as he liked. It was a quiet and lovely place. The only sound audible was that of the sea waves. Vyasa Deva was glad that so many persons wanted to go into smadhi. With his Yogic power, he kept them in that state for 3 hours. They were all motionless, sitting in one posture from 7 to 10 PM and opened their eyes when asked by Vyasa Deva. They are nothing and went direct to the dharamshala. They stayed at Muldwarika for 3 days and then went to Bhaint Dwarika where also they stayed for 3 days. At that place there is a beautiful and magnificent temple to which admission is allowed after receiving presents. Those who do not give it, are not allowed to enter. It is way the place is known as Bhaint Dwarika or dwarika of presents. Vyasa Deva spoke to the priests of the temple in Sanskrit and said that it was not proper to force out the presents for entry into the temple, and that they should accept what ever a pilgrim could afford to give. What they took was not a present but a tax which meant that the poor people could not have tha darshan of the deity. They should know that Lord Krishna was a friend of the poor cow-herds, a protector of the sages and a reli-

ever of the afflicted. If present is made compulsory then the penniless celibates and ascetics would never have the benefit of having a look at the deity. The priests permitted Vyasa Deva to go in but extorted present or offering from every other pilgrim. When the pilgrims returned, the priest called Vyasa Deva aside and took him to a seat and requested him to establish himself on it. The chief priest had died a few months ago and the Managers of the temple were in search of a celibate to succeed him but they had not yet found a suitable celibate. The Managers were much impressed by Vyasa Deva's magnetic personality and ability to speak Sanskrit. During his student life he generally spoke Sanskrit and in his southern tour he spokethat language to the priests and the Managers. The Managers of the Bhaint Dwarika pressed him to accept high priestship of the temple but he replied that he did not worship idols and believed only in perfect omniscient All-pervading and Allmighty God. The Managers then kept quiet. The party then visited Prabhas kshetra where the Yadav Kshetray perished in mutual fight and it was here that the arrow of a hunter pierced the foot of Lord Krishna.

Vyasa Deva then toured Rajasthan and visited the temples of Nathdwara, Ekaling and Kankroli and saw also the fort of Chittor. As it was now very hot, he went to Amritsar via Mathura and Vrindaban. At Amritsar he stayed in the house of Lala Shiv Sahai and not in the garden of Moti Ram. After a few days' stay there, he proceeded to Kashmir.

3 month's extreme Silence

Vyasa Deva had seen practically all the places in Kashmir but he liked Mustibagh most. Hence he stayed there where he had several facilities, particularly that of walking. Harven lake was close to the Mustibagh and a lonely place. Vyasa Deva used to have a walk on its bank. This time he observed three months perfect silence there, after which he stayed for a four days at Srinagar and then proceeded to Amritsar.

At Amritsar

At Amritsar, he stayed in the garden of Lala Motiram who had died. He used to arrange a free kitchen for the sadhus who came on the occasion of Dewali, and kept it open for one month. This time no arrangement could be made and the free kitchen had not yet started.

Moti Ram's widow and his son-in-law Gurudayal were waiting for the arrival of Vyasa Deva so that the free kitchen be started, under his supervision. When he came, they requested him to make necessary arrangements which he did. All necessary provisions were purchased and arrangements for feeding the sadhus were made. After Motiram's death, the financial position of his widow Man Kaur was not satisfactory. Hence Vyasa Deva asked his disciple Devidas to be bear the entire expenses of the kitchen which he gladly did.

Devidas

Devidas was a wealthy philanthropist and a God-fearing man. He used to meditate on God thrice a day, first from 3 to 5 AM, then from 9 to 10 AM and for an hour after sunset. He used to recite the name of God mentally and never missed it whether he was at home or travelling by car or train. He was with Vyasa Deva for several months but was ever punctual in his practice to the minute. His eldest son was surrounded and shot dead by dacoits. At his death, the members of his family and relatives were lamenting bitterly and pitiously but Devidas was occupied in meditation. He had acquired this steadfastness of intellect by his contact with Vyasa Deva. Such change generally occurred in his followers. Lala Devidas used to run free kitchens in the kumbh and Ardh-kumbh fairs at Allahabad for 2-3 months. The kitchen was arranged at the place of Kotbaba Dayaram where there are several caves in which sadhus live. At Kotbaba Dayaram lived also Swami Purnanand and Saint Panjanan, who were great and selfless saints.

From Amritsar Vyasa Deva proceeded to Haridwar and stayed there in the Mohan Ashram for 3 months. Then he went to Jullundhur where he was doctor Narain Singh's guest. Mrs. Narain Singh was also a doctor and a philanthropist who regularly practised meditation and recitation and performed Havan.

Journey to Chamba

From Jullundhur Vyasa Deva went to Hoshiarpur and stayed there with Dr. Moti Singh, who had specially invited him. Thence he went to Chamba with Chaudhary Jyoti Singh. Vyasa Deva had already been to Chamba but as Jyoti Singh pressed him, he accompanied him. At Chamba Dr. Mela Ram, Chief Medical Officer was a friend of Chaudhary Jyoti Singh. His residence was situated on the bank of the

river Ravi. It was a pleasant spot and Vyasa Deva was accommodated there. On arrival at the Doctor's residence, Vyasa Deva learnt that the doctor and the Chaudhary had quarrelled the previous day and therefore the latter had left. Vyasa Deva stayed with the doctor only for two days and then decided to proceed to Kangra and Dharamshala. Meanwhile some members of the Chamba Arya Samaj waited on Vyasa Deva and requested him to speak on the occasion of their anniversary and arranged his stay in a Bungalow nearby. In the evening when doctor Mela Ram called on Vyasa Deva, there was a discussion about God and the authenticity of the Vedas. The doctor believed neither in the existence of God nor in the theory of re-birth or in the infallibility of the Vedas and did not care for sadhus or saints. Vyasa Deva explained everything on the basis of the Vedas and other scripturbut the doctor was very self-conceited and obstinate and very argumentative. Vyasa Deva said, "Thank God that you are occupying a high post." The doctor said, "I have obtained it by virtue of my ability. If I were not duly qualified, how could I obtain it?" Vyasa Deva said, "Well fear God, pride has its fall. It seems to me that in a few months you will be turned out disgracefully." So it happened. He quarrelled with Madhoram, Dewan of the State, who expelled him from the territory. After several months when Vyasa Deva went to Hoshiarpur, Dr. Mela Ram came to meet him. He was very repentant and had begun to believe in God, and offered prayers.

Departure for Dharamshala, Kangara and Kulu

After delivering 4 lecturers at the annual function of the Chamba Arya Samaj, Vyasa Deva started for Kangra. From there, there was a shorter route to Dharamshala but it was difficult running through several high hills. However Vyasa Deva decided to follow it. He had left most of his luggage at Chamba and had only a little of it with him. For two days he journeyed through mountains and reached a lonely forest at 10 o' clock where he had to face a bear. Vyasa Deva was very fond of conflicts with these beasts and would not mind being bitten and injured by them. The bear stood and blocked his way. Vyasa Deva collected some stones and pelted it. The bear left the way but did not move far enough. Vyasa Deva took out his knife and struck at its nose with great force. Its nose was hurt and it began to bleed. The beast moved away groaning. For sometime Vyasa Deva stayed in the forest and on the 5th day reached Dharamshala where he stayed in the Arya

Samaj Temple. He had seen all the sites of the place but revisited them. Thence he went to Kangra, Palampur, Baijnath and Mandi and finally reached Kulu. There he stayed in a cottage in a garden situated on the bank of the Bias. After Dashera, he went to Pathankot where he passed a few days with his disciple Naraindas and then left for Amritsar.

Stay at Amritsar again

As usual he stayed in the garden of Motiram. Lala Kanchand Khanna was a great follower of Vyasa Deva. He came to know that Vyasa Deva was going to observe a long silence. Hence he requested Vyasa Deva not to make it very long because a special train of pilgrims had been arranged from Calcutta. It was to start in January for 72 places of pilgrimage. Khanna requested Vyasa Deva very earnestly to travel in the train.

Visit to 72 places of pilgrimage

Vyasa Deva and the intending pilgrims of Amritsar reached Calcutta in Dec., 1930 from where the train was to start on the 31st Dec. and complete the round in two months and 10 days. The pilgrims numbered 100. The third class fair was Rs. 150 and the second class cost Rs. 400. It included meals also which were to be served in the temples and saw sites and travelled during the nights. The train left Calcutta at 5.00 PM, and arrived at Jagannathouri at They stayed there for one day, had sea bath and darshan 9.00 AM. of Shri Krishna and visited several small temples. Then they visited the temple of Panna Narsingh and Baijwara and of Goddess Minakshi at Madura. Then they proceeded to Kanyakumari or Cape Comorin. There are 10 places of pilgrimage on this side. They are Notadari, Chhote Narain, Janardan, South Kashi, Padma Nabh, Sunder Mahadev. Kanyakumari etc. From Madura the train reached Rameshwar. It was the third visit of Vyasa Deva to Rameshwar and 4th to Jagannathpuri. From there they went to Shri Rangpur and Madras and after that, visiting Shiva Kanchi, Vishnukanchi, Pakshi tiratha, Balaji, Kish Kindha, Bithalnath, Sholapur, Nasik, Bombay, Jamnagar, Junagarh, Datta Treva. Muldwarika, Bhaint Dwarika, Adidwarika, Prabhas Kshetra, Mount Abu, Chittor, Udaipur, Kankroli, Eklinga, Nathdwara, Jaipur, Mathura Brindaban, Agra, Delhi, Haridwar, Rishikesh, Amritsar, Lahore, Lucknow, Prayag, Banaras, Gaya and Baijnath, returned to Calcutta.

The pilgrims were thoughtful and lovers of religion and considerate and affectionate to each other.

Journey to Darbhanga

During this journey, Baleshwar Prasad Chaudhary became a devoted follower of Vyasa Deva. The Chaudhary was an owner of 150 villages. Wherever the train stopped the Chaudhary and his wife took Vyasa Deva with them. They requested him to visit Darbhanga. Vyasa Deva did not accept the invitation at that time but promised to visit the place after a few days. Vyasa Deva stayed at Calcutta for 3 days and then went to Nadia Shanti, returned to Calcutta and left for Darbhanga, informing Chaudhary about his arrival. The Chaudhary accompanied by his friends came to Dal Singh Sarai to receive him and took him to Darbhanga and accommodated him in his Kothi which was a beautiful building furnished in a right royal manner. He had several elephants and cars. His residence was surrounded by a beautiful garden and his guest house was at a small distance from it. He had 206 servants who managed his affairs.

The Chaudhary sometimes took Vyasa Deva on his elephant and entertained him very hospitably. Vyasa Deva used to address his family daily on religious subjects.

Girl protected from a tame Tiger

Vyasa Deva used to study, sitting in a Veranda. One day a maid brought Chaudhary's youngest daughter to him for blessing. At that time a servant was taking a tiger around. The Chaudhary was very fond of Shikar and taming the wild beasts. When this tiger was a small cub, he had brought it home. It was not fed on flesh and was brought up as a vegetarian. Now it had grown up. Seeing the baby in the lap of the maid, its natural instinct revived and it rushed at the little girl. The maid fell down but she lay covering the little baby. Vyasa Deva rushed and caught hold of the neck of the tiger and pushed it away with great force. He saved the girl and the maid and the servant pulled way the tiger by chain. He told Baleshwar Prasad that it was not proper to let the wild beasts go round freely, and to keep them near his residence. If at all they are to be kept, they should be secured in a cage.

Interview with the Maharaja of Darbhanga

Once a circus came to Darbhanga. The Chaudhary requested Vyasa Deva to witness it. As he was not at all interested in circuses. cinemas or other shows, he evaded it but when the Chaudhary pressed repeatedly, he consented, specially because he wanted to meet the Maharaja of Dharbhanga. The Chaudhary was a Maithil Brahman and so was the Maharaja. Hence both were very well-known to each other and the Maharaja was very kind to the Chaudhary. Hence the Chaudhary took Vyasa Deva and related to him the story of his state. The Darbhanga rulers are the priests of Rajput rulers, and very wealthy and prosperous. The administration of the state was efficient and benificent. The ruler was a man of learning and character. Vyasa Deva and Chaudhary accompanied the Maharaja to the circus. After some days' stay Vyasa Deva expressed his desire to visit Nepal. Chaudhary wanted him to stay longer but when Vyasa Deva would not, the former made all arrangements for his departure and accorded him a very respectful farewell, accompanying him to the Railway Station of Dal Singh Sarai.

Journey to Nepal

It is necessary to have a passport to go to Nepal but the rule does not apply to the pilgrims on the occasion of Shivratri, From Dal Singh Sarai Vyasa Deva reached Riskol by train. Beyond that place, it is the territory of Nepal. From Riskol he took a small train and reached a place about 20 miles on this side of Kathmandu which is the capital of Nepal. Then he walked and reached the city on Shivratri which is celebrated with great eclat in Nepal. Thousands of sadhus and householders come to visit the temple of Lord Pashupati. At Riskol, Vyasa Deva made acquaintance with Chobe Kishanlal of Mathura who requested him to travel with him. He was much impressed by the personality of Vyasa Deva and began to regard him as his precepter and felt much devotion and affection for him. From the station onwards he carried Vyasa Deva's luggage and cooked his food. The route to Kathmandu ran through a dense forest and the only habitation on the way was Hanumangarhi. Before they reached this place, the sun had set, and as they travelled further they witnessed a tiger blocking their way which presented a great problem. Vyasa Deva had a big lathi but Kishanlal had nothing to defend himself except his courage and a well-built body.

He used to have daily exercises in an Akhara and had come out successful in several wrestling matches. He rushed to struggle with the tiger which stood growling on its hind legs. Kishanlal caught hold of its fore legs with great vigour and administered a kick on its belly which felled it on the ground. Then he sat on it. Vyasa Deva ran to his help and thrust his lathi into the mouth of the beast which hurt it and caused bleeding. After half an hour it died and Kishanlal hurled it down. Vyasa Deva wanted to confront the tiger all alone but the Chobe regarded him as his precepter and, therefore, would not allow him to approach the beast. On their way to Kathmandu Vyasa Deva told the Chobe the stories of Upnishads by which he was much impressed. After two days journey they reached the Capital.

Shivratri Function:

Near Kathmandu on the bank of the Baghmati thousands of Sadhus had gathered to participate in the Shivratri function and to have darshan of Shiva. The Government of Nepal extended there hospitality to them. The function lasted for one month and was attended by thousands of men and women. The Government had opened stores of provisions. Those who wanted to cook their own meals were provided with flour, pulses, rice, ghee and fuel. Several kitchens were also opened where the Sadhus obtained puris and cooked vegetables. The Government officers went about to see that the Sadhus got their meals in time. Vyasa Deva was staying with a saint on the bank of the Baghmati and Kishanlal was with him. A south Indian Sadhu came and staved with him. He talked only Sanskrit. Vyasa Deva had good practice of talking this language. Hence they both talked Sanskrit. For those who were there the gist of the tark was given in Hindi. Several Officials came to Vyasa Deva to ask about his meals, but he had made his own arrangements. They were much impressed by the selflessness of Vyasa Deva and came to attend his talk every day. One day he expressed to them his desire of seeing the presents which were given to the Sadhus by the Government. At the end of the function the Nepal Government gave to the Sadhus several kinds of presents at the time of their departure. The presents consist of blankets, gourds pots, deer skins, tiger skins, glasses and cups. The Officers made arrangements for Vyasa Deva to see the function. In Nepal there are hundreds of temples. There is a custom in the country that on the death a member of the Royal family a temple is erected in his memory. This accounts for

the number of the temples. There is a place about 20 miles long and 17 miles broad enclosed by high mountains and the Baghmati river flows through it. There are two cities and a small town situated in this place. They are Kathmandu and Bhatgaon. Kathmandu is the Capital of Nepal. In it there is a large temple of Pashupatinath. The Shivratri function is celebrated at this temple. Thousands of Sadhus come to have darshan of the deity and lacs of people gather on the occasion. This year the King and Oueen of Nepal had come for darshan. The royal procession is a grand affair and a large amount is spent on the Sadhus and saints. After Shivratri the Sadhus and ascetics are given farewell. The route is guarded by police. The presents are distributed by the Prince and high officers. Vyasa Deva was seated near them on the chair. There were large heaps of utensils, beds, gourds etc. and there were bags of rupees. Prince and the officers accorded a befitting and suitable reception to the Sadhus. The spectators and guests were also suitably seated. The distribution of the presents continued till 9.00 P.M. when Vyasa Deva got up to take leave of the Prince, the latter asked him what present or presents he would like to have but he said, "Thank you I do not require anything and never possess more than minimum necessities. I have come here just to witness the function of distribution of presents to the Sadhus by the Government and I am delighted to see the nice arrangements and philanthrophy of the royal family. I pray to God for the welfare and the prosperity of this state and with all happiness to the ruling family." The Prince was much impressed by what Vvasa Deva said. In Nepal the Royal family consists of two groups, one is called five Sarkar and the other three Sarkar. The five Sarkar means His Majesty and three Sarkar signifies the Prime Minister. This Prince belonged to the three Sarkar. He took Vyasa Deva to his palace and entertained him to tea. He had a number of wives but his lust was not satisfied. He spoke to Vyasa Deva about it and requested him to point out how to observe self-control. Vyasa Deva spoke to him about an hour and pointed out more than one way of curbing the sexual desire. He returned from the palace in a state conveyance. Next day he visited the temples of Nepal. He stayed in the country for two weeks. Several Sadhus requested him to proceed to Muktinath but he did not agree and decided to go to Haridwar, where he stayed in the Mohan Ashram for about two months and half. After that he went to Amritsar and stayed there only for a week and left for Kashmir.

Again in Kashmir

At Rawalpindi Yogi Amarnath was a devoted disciple of Vyasa Deva. Hence on his way to and back from Kashmir he used to stay for some days with Amarnath. This time also he stayed with him for a few days and then proceeded to Kashmir where he stayed with Pandit Gopinath who had his residence at Kanik Dal. Those days Swami Satyanand was putting up in the Hazuri-Bagh Arya Samaj. He was an old acquaintance of Vyasa Deva and was well known for his Yoga. Vyasa Deva requested him to give him some lessons on Yoga. The time fixed for it was from 8 00 to 9.00 P.M. The Swami seated Vyasa Deva before him and asked him to recite the name of Ram. Before this Vyasa Deva used to recite Om. Now he started the recitation of the name of Ram. Sometimes he did it for 2 or 3 hours. One day he sat at 8.00 P.M. and continued the recitation up to 3.00 A.M. He continued this practise for 20 days. The Swami then gave him the last lesson and said that his intellect had become active and he should continue the practise in future. Vyasa Deva took leave of the Swami but did not feel satisfied by what he was asked to do. He did not experience any awakening in him. He gave up the recitation of Ram and resumed reciting Om. He again went to Mukti Bagh and lived there for 10 weeks during which he observed the vow of silence. At Srinagar he put up with Pandit Gopinath for 5 days.

On Diwali Vyasa Deva went to Amritsar and lived in his cottage in the garden of Moti Ram.

Here also he observed complete silence for several months, which he used so break for some time on the fifteenth and the thirtieth day of the month. During his period of silence he sat in one posture for several hours.

At Haridwar on Ardh Kumbhi

In the month of May Vyasa Deva went to Haridwar and stayed in the Ramanand Dharamshala which belonged to a friend of Lala Shiv Sahai. Vyasa Deva was therefore assigned several rooms because he had several disciples with him. They all got suitable accommodation. After meals in the afternoon, Vyasa Deva used to go to visit the Sadhus, some time his disciples from Amritsar accompanied him.

Contact with Sadhus

One day Vyasa Deva went to Bhimgoda where he met a Sadhu who begged him for a few paisas. Vyasa Deva said, "Why do you want money. If you want food come along with me and I shall arrange it." But the Sadhu said that he wanted money to purchase medicine. Vyasa Deva then said that he would ask the physician to give him medicines. The Sadhu was angered and replied, "Go your way. I do not want to speak to an atheist like you. I do not want any money and medicines from you." Vyasa Deva asked him why he thought him to be an atheist. The Sadhu said, "Since you studied Sankhya you have ceased to believe in God. You think that God is neither the creator nor sustainer nor absorber of the universe. Now you are indifferent to prayer and devotion." On hearing this Vyasa Deva was set athinking because he thought that there was truth in what the Sadhu said. For some 2 or 3 years ago he had studied Sankhya Darshan, commentary of Vigyan Bhikshu and Sankhyarika. Unless a man possess special knowledge the practise of Yoga leads him to athiesm and he begins to think that the recitation of God's name is useless. He gives importance to separation of the Prakarti and purush. Vyasa Deva said, "I have practised many ways of the realisation of God and have gone into Samadhi for several hours. But I have not yet been able to know any thing about God." The Sadhu said, "It was not possible without the help of the precepter." Vyasa Deva said, "I have been to quite a number of them but it did not lead to such realisation. Hence I feel disappointed. While I was in Kashmir I had the opportunity of meeting Avadhut Parmanand. He showed some way but I did not gain complete knowledge because he left for some place. At that time my intellect had not matured, and instructed by him I have been doing austerities and other practises but they have not helped me. If you can help me to realise God or the self, I am prepared to become your disciple just now and I shall follow all your instructions." The Sadhu smiled and said, "I have no such permission from my precepter" Vyasa Deva asked him who his precepter was and where he lived and said that he would go and meet him. Vyasa Deva was told that he lived near about Trithapuri in Tibet and was observing silence at that time and would break it in the month of October. Vyasa Deva also learnt that in the month of October the saints generally proceeded to Gangotri. He said, "I have been to Gangotri for quite a number of times and I know the region very well. I never saw such a saint there." The sadhu said, "This year you will meet him. For

a number of years he has lived in Tibet. He is a Vaishnava Saint and formerly he lived in Aydhya. Then he went to Tibet, the Himalvas. the Kailash and Mansarovar and did not return. This year he will proceed from Tirathapuri to Gangotri and on his return will stay near Harsil. He is an old saint over one hundred years and generally observes silence, speaking only when it is absolutely necessary. In the month of October he will return. He has very good knowledge of Tibetan and speaks that language to the people of that country. As you do not know Tibetan he will speak to you in Sanskrit." Vyasa Deva asked him if he would also go along but the Sadhu said, "My precepter would not permit me." Then Vyasa Deva said. "In that case how he would speak to me and meet me." The Sadhu assured Vyasa Deva that his precepter would certainly meet him. I have not obeyed him hence his door is shut for me and not for all. Vyasa Deva believed what the Saint told him because he spoke to him from the depth of his heart. The Saint said, "You do go to meet him, it will prove to be a bliss for you. You know Harsil, beyond which is Shyam Ganga. He will be found in a cave some where on the bank of the river. He is a person of long stature. His hair is grey and the middle part of his scalp is bald. He is extremely old and infirm and emacited but his countenance is lustrous. He puts on only a loin cloth. When he goes out to some place he puts on a cloak. He has long eves, long head and is always cheerful. He does not eat cereals and lives on only roots and fruits. He does not keep any disciple or a servant with him.". Vyasa Deva asked the name of that Saint, but the Sadhu smilingly said, "You want to eat the mango or count the trees. He has not permitted me to give his name, or details about him." This talk of the Sadhu impressed Vyasa Deva greatly. He considered the Sadhu a kind noble man, and asked him how much money is requi-The Sadhu wanted five or six annas only. red for his medicines. Vyasa Deva however offered him twenty five rupees which the former would not accept and said, "For the present I require nothing more and if ever I stand in need of money I shall get it from some other quarters." The precepter of Sadhu also did not accept any present or gift of any kind. The name of the Sadhu was Krishandas. Vyasa Deva gave him 6 annas and permitted him to go.

After seeing the Sadhu Vyasa Deva felt once again a strong desire for renunciation. He stopped going any where and did not much care to receive guests. Now he made up his mind to go to Gangotri

and made preparation to proceed there after Ardhakumbhi.

Quest of the Precepter

Vyasa Deva was determined to proceed to Gangotri after his Ardhakumbhi. The precepter had fixed the time of showing himself on the day of Sankranti in the month of Ashwin. Hence first Vyasa Deva went to Jamnotri. He had minimum luggage with him which he carried on his shoulders. He rested where ever night felt but staved longer at pleasant spots. For a long time he used to have just one meal a day and cooked it himself. On the way to Jamnotori, there is a halting place named Shinli. Close to it there is a forest of 'cheed' and below it flows the Jamuna. Vyasa Deva felt a joyful quiet while sitting on the bank of the Jamuna and he resolved to practice Yoga there for some time. This desire had arisen in him after a long time and he repented. having wasted so much time on travelling. He quieted himself and went into the Samadhi of several hours. When he awoke a villager was . sitting in front of him with food in his hands. He bowed to Vyasa Deva and said, "I have been sitting here for long with food." Vyasa Deva accepted half the food and returned the other half to him. He invited Vyasa Deva for meals every day, but the latter could not con-Then the man wanted permission to bring the meals to which Vyasa Deva agreed. He stayed there for nearly a month. He used to meditate for ten hours sitting in the same pose. Then Vyasa Deva went to Jamnotri but stayed there only three days because the place was swarming with pilgrims. From there he went to Uttarkashi and took his lodging in the cottage of Brahaji in Thekla. This man knew many practises of Hat Yoga. On Vyasa Deva's arrival, he went away to some place. But he had allotted a room for him. Near Thekla was a small rivulet and on its bank there were three caves. Vyasa Deva went to see these caves one day. When he heard a hissing sound from one of them he thought that it was a snake. But on close examination he found that a Sadhu was sitting with his back towards the door and performing Bhastrika Pranayam. When breathing exercise was over the Sadhu began the poses and was occupied for an hour with them. The Sadhu asked Vyasa Deva if he knew more poses than what he had seen. Vyasa Deva said I can go through all the poses just now. I can do two hundred poses and forty kinds of breathing exercises. I can demonstrate the poses just now. The Sadhu then stood on his two hands, he raised one hand and stood only on the other. After that he balanced his whole body, for about two minutes on his one thumb. He said, "I shall show

you the Pranayam exercise just now, when I go to the Ganges for bath." Vyasa Deva accompanied him to the bank. The Sadhu sat in the lotus pose on a place of stone. Through one of his nostrils he inhaled air and puffed up his body. Then he sat on the water of Ganges and in that pose he floated along the current for 300 feet. Then he turned back, reached the stone and sat on it. It was found that his body was not at all wet. Only his feet and thighs were wet. Vyasa Deva fell at his feet and said, "Our country knows these secrets on account of great men like you." Then Vyasa Deva and the Sadhu had their bath in the Ganges and the Sadhu said, "These days I am practising walking in the sky. I believe I shall be able to do it in three or four years." Vyasa Deva asked him where he mostly lived. The Sadhu said, "I am a celibate and live on Mount Abu. Here I have come just for pilgrimage." Vyasa Deva said, "Kindly have your meals with me today." The Sadhu used to cook his own meals and consumed only two chhatak of flour and one chhatak of ghee in 24 hours. He had brought food for 8 days to Uttarkashi. Therefore he declined the invitation. Vyasa Deva expressed a desire to learn certain poses, breathing exercises and walking in the sky. The Sadhu agreed to instruct him but said that he would have to stay with him on Mount Abu. At that time the Sadhu was on his way to Gangotri and Badrinath. He gave his address to Vyasa Deva and told him that he could come when he liked. Vyasa Deva said, "I also have to go to Harsil on the Sankranti day to see a saint. I have a desire to learn Yoga from him. After that I shall come to you." The Sadhu proceeded to Gangotri the next day and Vyasa Deva having stayed till the 20th at Bhradpada left for Harsil. He stayed with Brahmchari Raja Ram there and began his quest for the Sadhu.

Meeting the Precepter

Near Harsil there is a place known as Bagori. It is generally visited by persons coming from Nilang and Tibet. They are called Jad. Vyasa Deva asked them if any Sadhu had come that way from the Tirthapuri. One of them said, "The Sadhu had certainly come but his where abouts were not known. He observed silence and might be living in a cave and if a search was made he will be found out. But for a long time he has not been seen." On getting this little clue Vyasa Deva started in quest of him on the bank of the Shyam Ganga. While he was thus busy on the bank of Shyam Ganga the Ashwin Sankranti day arrived. Vyasa Deva felt much dejected and disappointed but did not relinquish the search. While he was going about the search for him he discerned

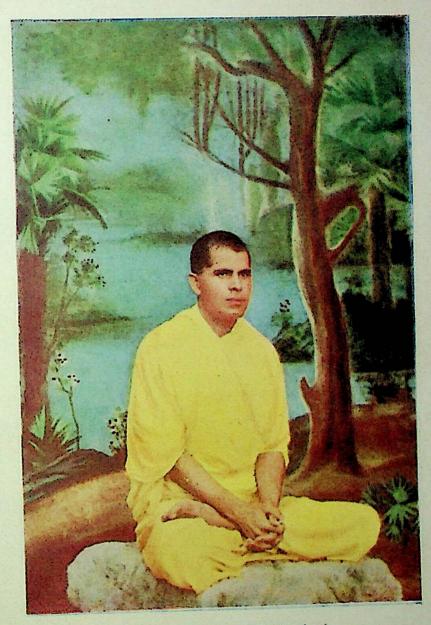
a line of smoke coming out from a cave. Vyasa Deva felt as though he heard a voice from his heart asking him to proceed to that cave and meet the Sadhu. Vyasa Deva made the smoke his target and went in that direction. On his arrival at the cave he saw a lustrous figure sitting in a lotus pose and meditating. He had spread some earth on two logs of wood and covered it with the bark of a tree, and was sitting on that seat. His pose was quiet and absolutely motionless. The movement of his breath was extremely slow and subtle. It appeared as though he had transported himself into a deep state and all his worldly affairs had ceased. He had acquired control on nature and its subtle and material activities. He had renounced the world and dived deep in the recesses of his heart. All had become one with God. Joy or sorrow, insult or honour, loss or gain, success or failure or any other opposite did not touch him. No activity what-so-ever was traceable in his sense organs or mind. All was quiet. For two hours Vyasa Deva watched him standing. It was at noon that the Sadhu opened his eyes. Vyasa Deva made him obeisance lying prostrate on the ground and remained in that position for long. The Sadhu asked Vyasa Deva to get up and tell when he had come and why. Vyasa Deva said, "I have come for your Darshan." The Sadhu said, "You have had it. Now please withdraw." Vyasa Deva again said, "I am greatly interested in Yoga. I have been practising it for several years but not yet acquired real knowledge." During Samadhi I feel in a state of nothingness. But so far I have not acquired any knowledge of the self. I feel much disappointed. If you do me the favour my life would be a success. I will feel greatly benefitted and shall ever be so grateful. I shall not go away from your door till I have obtained something satisfactory from you. I have come to you with great hope." With these words Vyasa Deva placed some sweets before the Sadhu. But the latter said, "I do not take sweet and live only on fruits and roots. Therefore, kindly take back the sweets and use them yourself. Today you have brought them but who will do it tomorrow for me. Please wait for sometime and let me entertain you." The Sadhu had kept some roots buried in the earth in the cave. He took them out and put them into fire. In shape they resembled potatoes. Then he went away for his bath. Vyasa Deva also kept his little luggage near the cave and left for bath. After two hours the Sadhu pealed off the skin of the roots and ate them. He gave a few to Vyasa Deva whom he then sent to rest in a small neighbouring cave. Next day early morning Vyasa Deva presented himself before the Sadhu and sat on the sand of the river in a pose as asked by the Saint.

CHAPTER III

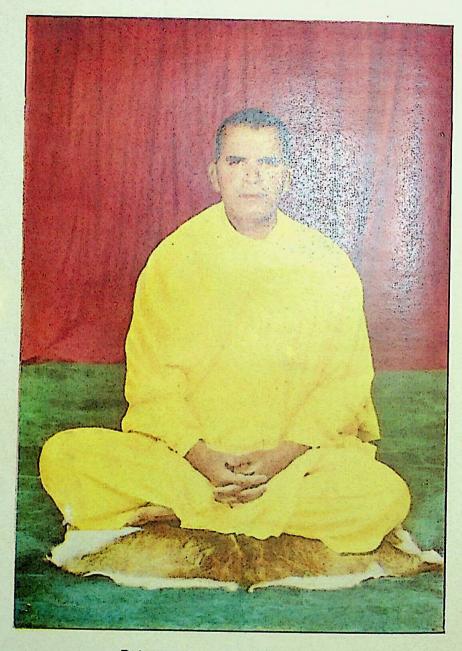
ACQUISITION OF REAL KNOWLEDGE

Talk with Precepter

The Sadhu explained the difficult method of Yoga at length. said, "Only a few pursue it. Most seekers leave it half completed. soon as they acquire petty perfections they sit down to stick to them and forget their true object. The man is never satisfied by worldly enjoyments. They are like mirage. Hence it is best for a man to withdraw himself from them. This helps him in reaching the goal of life. Life's aim is not enjoyment, but liberation from sorrow. Yama offered to Nachiketa objects of enjoyments but he would not accept them and wanted only the realisation of the self. A Yogi should desire only the knowledge of the self or the over-self and nothing else. But to cultivate such attitude is very difficult. It requires tremendous self-abnegation. You are entitled to learn Yoga and realise the the self only if you have withdrawn your sense organs from objects. You have wandered about much, now you should cease wandering." Vyasa Deva held the Sadhu's feet, and with tears flowing from his eyes and hands folded he said, "Sir I shall ever be deeply grateful to you and will abide by your directions. I shall constantly follow the path you will point out. I considered it a great privilage to surrender myself to you. It is my great fortune to have found you. Your kindness will be a bliss for me. I have been practising austerities for long for the realisation of knowledge but without success." The precepter said, "You deviated from the path of the Yoga in your former life. But now you have been endeavouring since boyhood in this life. Parmanand Avadhut put you on the right path. But you left it in the middle." Vyasa Deva said, "Do you know this Avadhut. How do you come to know that I practiced Yoga under him in Kashmir." The precepter smiled a bit but made no reply. Vyasa Deva then humbly said, "I am very much surprised at your food. It contains no cereals, no ghee, no milk and no vegetable, and even in the absence of all you are healthy and have lived long." The precepter gave a suitable reply. "The



Rajayogacharya Bal-Brahmchari Shri Swami Vyasa Deva ji Maharaj (As a Youngman)



Rajayogacharya Bal-Brahmachari Shri Swami Vyasa Deva ji Maharaj (After five days of meditation)

wealthy take heavy meals. Yet they are ever ailing and do not live long, The foresters eat neither cereals nor ghee and drinks no milk and yet how healthy and long-lived they are. What contributes to health and long life of a Yoga are light meals, little sleep, little speech and no anxiety. Vyasa Deva again asked, "Sir why do you live in such lonely place." The precepter said, "While living in lonely place a man has no contact with objects of enjoyments." Vyasa Deva said, "But Sir their memory survives." The Sadhu said, "The Yogi who wants salvation extinguishes these memories by a Samadhi called 'Asampragyat'. When you reside in a lonely forest the objects of enjoyment gradually disappear from memory. You do not and cannot get them and, therefore, a desire to enjoy them does not arise. Hence the sense organs, the mind and intellect are ever quiet. In the absence of contact with the objects of enjoyments the mind and intellect gradually give up their external activities and become introspective. This is the way to strengthen renunciation. Renunciation should be a conscious effort." Vyasa Deva again asked. "In that case even the roots should not be earned." The Sadhu said, "If if is done, it will amount to suicide. This is the minimun requirement. Without it life cannot sustain. If I had not done it how could you be benefitted," Vyasa Deva said, "Sir in this way you can benefit lacs of people." The Sadhu said, "It all depends upon getting disciples who are fit and endoured with four fold methods of realising the self." Vyasa Deva requested the Sadhu to introduce him to the knowledge of self. The Sadhu said, "Mere words do not give knowledge." Then he began to explain how the knowledge is imparted through Sampragyat Samadhi.

The Knowledge of self and our self

The Sadhu said, "I will first put you in Samadhi with the strength of my mind, and you will enter the gross body. You will know the nerves and the constitution of the body. You will open your eyes of the knowledge and became an introvert. You will know everything inside the body. Then you will acquire the knowledge and renunciation which lead to salvation. After that you will see the ten Circles and rise of the Pran and Kundalini. You will be surprised to see these things. Further you will see ten kinds of breath, the activities of each in its own sphere, and their different colours and shapes. You will understand that the gross body and breath are closely related. The gross body cannot exist without breath. As the breath is necessary for the gross

body so is tejas for it. Tejas is the function of fire element. They both combine to sustain the gross body. The functions like digestion etc. are helped by Tej. In its absence the gross body becomes lifeless. When you have learnt the sceince of the gross body you will be admitted to the science of the subtle body which is situated in Brahmrandhra particularly and in the whole body generally. You will witness its activity, colour and light. In the subtle body you will receive eleven elements. You will also realise the creation and activities of the organs of knowledge, organs of action, punchtantmatra, mind and intellect. Here only you will understand the functions of the gross and subtle element. Then you will enter the region of heart which is the causal body. You will see, Ahankar, Chitt, Soul, Prakarti, and Ishwar as one whole then you will rise about the three bodies see them pervading in the sky. Eventually you will see that the Prakarts in the cause of the thirty two elements and is pervaded by Brahm. Brahm is the Pervader and prakarti is pervaded.

Sampragyat Samadhi and the knowledge of Prakrit and Purush

The precepter asked Vyasa Deva to sit in the posture to which he was accustomed. He sat quietly near the precepter and began to look at him in Tratak manner. After a few minutes the precepter touched the head of Vyasa Deva with his thumb and fingers of the right hand which closed his eyes automatically. Then all external activities ceased and he was not conscious of the presence of the precepter or his own. His mind, breath, organs and intellect quietened. A super-natural light appeared at the base which brightened the whole body, and the internal organs became visible. After it a light from the Brahmarandhra began to radiate and every thing inside the body was visualized. It was at this time that Vyasa Deva realised the knowledge which he has described in his Science of Soul and Science of Divinity. From 5 PM to 10 AM he was in samadhi. During this period of 17 hours, he acquired all the knowledge. The revered precepter tapped the head of Vyasa Deva with the fingers of his right hand and said, "You have now achieved your object. Your knowledge of the soul and Brahma is complete. Get up and go the way you have chosen. I have imparted to you the whole knowledge. You have to steady it by staying in a lonely place and observance of silence."

Rise from Samadhi

Vyasa Deva's eyes opened and tears streamed from them. He felt a sort of numbness all over the body. His tongue was excited but

silent. He bowed at the feet of the precepter and washed them with the tears of his eyes The precepter said, "Get up my son. It is not the time to weep but to be happy, and to experience delight." The revered precepter then explained and described the objects which Vyasa Deva had perceived in the state of his samadhi. This had been explained in detail by Vyasa Deva in his book entitled, "The Science of Soul." This is only individual knowledge and relates to the soul. The cosmic knowledge has been described by him in his, "Science of Divinity." Vyasa Deva with his hands folded and head bowed asked to be permitted to stay in the service of his Guru, but he was not permitted because the precepter did not keep anybody with him. Vyasa Deva said, "You have put me under a great obligation and done me immense good. I can never repay this debt, even in several future lives. For me you are a God incarnate. I have no words to describe the good you have done me and the virtues you possess." The Guru at last advised Vyasa Deva to live in a solitary place and observe extreme silence and thus establish the knowledge he had obtained. He also asked him to observe the ten rules. As a fence protects a field, so do the rules protect a novice. The ten rules which Vyasa Deva was asked to follow were as follows:

- To give up indolence and steady this knowledge, establish the knowledge of Prakrati and Purush and to feel detached from the acts of prakrati.
- 2. To give up pride and be humble and polite, to suppress anger and feel ever quiet, serene and carefree.
- 3. Not to associate with young ladies in solitary places and to avoid all eight kinds of sexual pleasure.
- 4. To respect elders, and teachers, not to criticize them openly or secretly to associate with large-hearted people, and strenghthen knowledge and attitude of renunciation.
- 5. Not to find faults with anybody, to examine oneself and remove the defects found or lurking.
- 6. Not to commercialize the knowledge of Yoga. If a perfection is achieved, not to feel proud of it and not to demonstrate it.
- 7. The knowledge of Yoga is secret and must be kept secret. It should be imparted only to a deserving person so that it bears

fruits. It is not necessary to have much contact with worldly people. Correspondence must be limited to only necessary affairs:

- 8. Examine your faults every week and see how many of them have been removed in a month. In this manner, the faults die out.
- 9. Not to allow the organs of sense to run after their objects. If knowledge and thought cannot withdraw them, then curb them by force. Continue to suppress sexual desire, anger, greed, attachment, egoism and hatred. Be equable whether you are honoured or insulted, praised or denounced, happy or unhappy, loser or gainer, never lose mental equanimity. Do not be purturbed in any circumstances.
- 10. Always observe restraints and regulations. They form the foundation of Yoga, practise the eight fold yoga daily.

 These rules and restraints will establish your knowledge.

Personality of Guru

The Guru was an extremely simple man, and spoke easy Sanskrit. His way of explaining things was very interesting and his speech was wonderfully sweet. He was exceedingly affectionate and a personification of knowledge and renunciation. He wae selfless, detached and a devoted Yogi. His name was Atmanandji.

Leave taking from the Guru

Vyasa Deva assured the Guru that the rules and disciplines given by him would be observed, and said, "I do not like going away. I am leaving because you have asked me. Kindly always bless me and inspire me with strength and wisdom to follow the path you have indicated, so that the knowledge you have inculcated may bring me salvation." Vyasa Deva bowed at his feet and putting the dust of his feet on his head, and tears flowing from his eyes, took leave of his Guru.

He resolved to stay in a cave on the bank of the Shyam Ganga. For two days he had no sleep. Hence he slept in the cave. Next day he was the guest of Raja Ram and then left for Gangotri. There he

resided in a cave near the Gaurikund. After some days he returned to Uttarkashi and began to live in the cottage of Brahmji in Tekhla.

Complete silence

After staying for some days at Uttarkashi Vyasa Deva went to Amritsar and resided in the garden of Motiram and there observed complete silence.

Extreme austerity

Vyasa Deva had given up salt, sugar, vegetable and fruits and subsisted on only mung pulse with a little ghee mixed. He got up at 2.00 A.M. and sat for practice at 3.00 A.M. after his daily bath. He continued the practice till noon and strove to realise what he had learned from his Guru, through Samadhi. He used to argue to himself to come to definite conclusions. After the Samadhi he performed Havan. took his meals and had a little rest. The whole thing took 3 hours. Then from 3.00 to 5.00 P.M. he again sat down to practice austerity after which from 5 to 6 he walked on the bank of the canal. He used to cover his face with a chadar and avoided seeing any body so that his mind might not be disturbed. From 6 to 10.00 P.M. he sat down for Yogic practice and as in the morning, he realised what he had learnt from his precepter. At 10.00 P.M. he took warm, milk and slept at 10.30. He slept only for 3 hours and half. For 6 months he observed complete silence. It was only on the last day of the month that he broke his silence and arranged food provisions. The silence was finally broken at the end of May. He then went to the residence of Lala Shiv Sahai Mal. The extreme austerities had completely purified his mind.

Blessing

One day Dr. Karamchand came to pay his respects to Vyasa Deva. He ran a dispensary in the Chhatikui and was a great admirer of Vyasa Deva. The Doctor had three daughters but no son. He requested Vyasa Deva to extend his help. He said, "I have no son. Kindly bless me so that I may get one. Vyasa Deva blessed him and said, "Your desire will be fulfilled. Let me know when your wife has conceived. I shall see that the baby is a male child." Vyasa Deva employed several psychological methods. By God's grace Dr. Karamchand was blessed with a son.

At Amritsar Vyasa Deva blessed several individuals which bore fruits. Lala Jaganath was a devoted follower of Vyasa Deva and had

a girl 8 years old. She was very inteligent and active. One day she came to Vyasa Deva and requested him to read her hand and let her know her future. She had several other boys and girls with her. Vyasa Deva knew nothing of palmistry but amusingly said, "You will enjoy all prosperity but you will get an one-eyed husband." In course of time she was married in a wealthy family but one of the eyes of the bridegroom was defective.

The grand son of Lala Shiv Sahai came and requested Vyasa Deva to read his hand. He had heard from the children of neighbourhood that Vyasa Deva was a palmist. Vyasa Deva read his hand and foretold that he would be a wealthy man. The prophesy came true. The boy was very successful in his business and earned about ten thousand rupees a month and became a successful Industrialist.

A girl named Leelawati, also requested Vyasa Deva to read her hand and he said, "You will get a very simple and obedient husband." She did get a husband as foretold by Vyasa Deva and she used to speak very highly of the latter.

The complete silence which Vyasa Deva observed had given him great powers. Hence he could foretell future.

Journey to Kashmir

Vyasa Deva stayed in Kashmir during summer and at Amritsar in winter. At both the places he occupied himself in establishing the knowledge he had acquired from his precepter. During winter he ate no cereals and lived only on fruits, vegetables and milk. At the begining of summer he went to Kashmir and observed complete silence. As usual he lived in Muktibagh. For several years he stayed in Kashmir during summer and at Amritsar in winter and observed silence.

Journey to Kailash and Mansarovar

On his way to Kashmir Vyasa Deva put up with Yogi Amarnath at Rawalpindi. In those days Swami Vishudhanand was also staying in Rambagh. Now Vyasa Deva resolved to visit Kailash and Mansarovar. From Rawalpindi all the three went to Amritsar and for a day lived in the house of Lala Shiv Sahai. They consulted him and left for Almora. It is from this place the journey to Kailash commences. At Almora they put up in a house near the Company Garden. It was a lonely place. Here they made preparation for the journey and hired four Nepali

coolies each on 5 pice per day to carry their luggage. From there Garvyang is hundred and fifty miles and there are 8 to 10 halting places enroute of which Askot, Dharchula, Khela etc. are important. They travelled 15 miles per day and stayed for two days each at Askot and Dharchula. The former was a petty state and its ruler was a religious man. He honoured the Sadhus going to and returning from Kailash by distributing to them food, clothes and money. He wished to give similar help to Swami Vishudhanand and Vyasa Deva but they declined.

Re-conversion of Rajputs

Many Rajput families of Dharchula had become Christians. But wanted to be re-converted to Hinduism. But the local Rajputs hold them in contempt and would not agree to take them again into the fold of Hinduism. The Christian Rajputs assembled to gether and said to Vyasa Deva, "We accepted Christianity through greed and now we repent our folly. Kindly pursuade our brethern to take us back in Hinduism. Due to our conversion to christianity the local people hold us in hatred and do not like to have any intercourse with us. It is very difficult for us to live in this region. Kindly arrange our re-conversion for which we will be deeply greateful." Vyasa Deva was very much impressed by their earnestness, and told Swami Vishudhanand that the re-conversion of these Rajputs would be an act of a great merit. It was decided to stay there for four or five days and to explain to them the greatness of Hinduism and after performing a great havan to re-convert them to Hinduism. They were all much delighted to hear the decision of Vyasa Deva and in a single day they arranged ghee, fuels and necessary materials for Yajyna. For three days they fasted, recited the name of God and listened to Vyasa Deva's discources on Hinduism. They took a vow to avoid liquor and meat. About one hundred men and women were thus reconverted. It was followed by a community dinner in which, besides the reconverted Rajputs, about 70 Hindu families participated enthusiastical-They all sat at one place in a line and dined with feelings of love and affection. All were happy that the Christians were taken back to the Hindu fold and they started having social dealings with them, including matrimonial alliances. Vyasa Deva has liberal attitude. He is not at all narrow minded. He has very broad religious and social views. He went to see the place where Yogi Siaram expired at Dharchula. Siaram was his very old acquaintance. Vyasa Deva held him in great respect and remembered him very poignantly on his arrival there. Siaram

had died of cholera. Dharchula is situated at the distance of one hundred miles from Almora and from there the way to Jiyati is very difficult. One has to climb very high mountain. They reached Gayyang after 16 or 17 days journey. There they paid their coolies and left them. The further route was to be covered, riding donkeys and horses. Kailash was about a hundred miles from that place. The height of Garvyang is 11,000 feet above sea level and it is a very cold and small town with a scanty population. The people of this place trade with Tibet and are rich. Majority of them are Rajputs. There is a post office in this village. Garvyang is the last boundry post of India. From here onwards the pilgrims travel in groups. Hence Vyasa Deva had to wait there till a group was formed. Further on is situated a mountain named Lipu lake Lipudhura whose height is about 18000 feet. It is situated between Tibet and India and forms a boundry of both. In six or seven days a Sindhi business man, a Bihari Doctor and three or four Sadhus arrived. Thus a group of 8 or 10 pilgrims was formed. beyond is infested by thieves and dacoits. This is why they travel in groups. Vyasa Deva and the Swami hired a horse for each of them and two donkeys to carry their luggage. They also purchased their food provisions because further on the population is very scanty. engaged a guide and took a small tent with them and provided themselves with hired guns, swords, pistols, lances and cartridges for selfdefence. All together the group consisted of 16 persons. The first halt was made at Kali river which was 10 miles from that place. arrived there at 5 00 P.M. and rested for the night. The following day they had to climb the height of 18000 feet. The way was difficult and ice clad. Early morning again they resumed their journey. The rain began to fall. It was accompanied by snow. With great difficulty they reached the top of Lipudhura. No route was visible due to heavy snowfall. Hence they had to stop on the summit. All round nothing was visible except snow. There was no dry land and no place where tent could be setup. The guide was not prepared to proceed further. It was feared that some man or donkey or horse might perish in the snow. The guide advised that to proceed further was full of risk. Hence it was adviseable to halt there. It was decided to remove the snow and setup tent. Their hands became numb and all the pilgrims suffered from headache. They had with them Ayurvedic, Alopatheic and Homeopatheir medicines. They used several medicines but had no relief and all of them were much troubled. The interpreter also was in great ttrouble

because he had never witnessed such heavy snowfall in this weather and had never made a halt at that place. This interpreter accompanied the pilgrims every year. For him it was an unprecedented event. He said to Vyasa Deva, "Sir this is the first snowfall of its kind in the season. It seems that in our group there are sinners which accounts for this terrible and untimely snowfall." Vyasa Deva said, There might be one or two sinners and not more but we all have to suffer on account of them." The pilgrims then lighted the stoves in their tents and any how. prepared and took tea to warm themselves. The interpreter of Vyasa Deva rendered them good service. He packed their beddings, seated them on horses, fixed tents, brought water, cleansed utensils etc. His name was Kit Singh. He was a thorough gentleman, ever cheerful and smiling. He served Vyasa Deva respectfully. In the first part of his life he had lived in the plains of Kailash and Mansorvar for 26 years and supported himself by committing dacoities. It was his main source of income. Then he met a sadhu who brought a great change in his life and he gave up dacoity and took to honest means of living. He had relinquished immoral life and was now leading a decent life. He had given up falsehood and led a trueful life. He used to serve as an interpreter to the Salhus who came on pilgrimage to Kailash and Mansarovar and felt satisfied with what little he thus earned. He received one rupee daily and his brother Kanchan Singh 8 annas per day. He plied a donkey. All the pilgrims, horses and donkeys were very hungry. They felt no life in them. No grass or fuel was available to make fire and warm themselves and cook food. They had food provisions with them but how to cook was a problem. They tried to cook rice and pulse but the water of the place was not suitable for the purpose. Any how they cooked vegetables, prepared chapatis and pakoris on their stoves. During their journey of 10 weeks they had only meal a day. There was a terrible snow fall on mount Lipu. Hence nobody could sleep during the night. Now and then they had to tilt the tents with their sticks to remove the snow. Every hour they feared being crushed under their tents. Swami Vishudhanand felt much perplexed by the severity of cold. He said to Vyasa Deva, "It seems my blood has frozen due to cold. I feel no activity. Please any how warm me up. Otherwise I feel that am going to die." But he did know what to do. Vyasa Deva combined the beddings and both of them lay in it. He imparted warmth of his body to Vishudhanand. But they passed a sleepless night. Similar was the condition of the other pilgrims. The snow fall conti-

nued ceaselessly till 10 o' clock next day. All the pilgrims were in great trouble and were thinking of returning. It was only Vyasa Deva whose resolve was unshakable. He has learnt the lesson of battling against difficulties and hardships and has seen ups and down in his life. He has firm confidence in God and possesses uncommon courage. No trouble ever over powers him. He faces difficulties smilingly. Once he determined to do a thing he would not leave it undone. If he once gives a word he would fulfil it. This is the rule of his life. Besides pilgrimage was not is only aim. He was in search of a precepter who had imparted him the knowledge of the soul and Brahma. desired to thank him for what he had given. Hence he would not retrace his steps. The owners of the donkeys and horses did not like to return because the conveyance of the pilgrims and the carriage of the luggage was their livelihood. Their interpreter and the doctor from Ghazipur made up their minds to accompany Vyasa Deva. Gradually the remaining pilgrims also prepared to proceed on to Mansarover. Now the problem was how to discover the way. The old ice was covered by a new layer of it several feet thick which made it difficult to see the way. Two donkeys were sent forward to find the way and remove ice. They were followed by two owners of horses. Behind them trudged on the pilgrims who stopped whenever they saw them sinking in ice, and then they put them out and resumed walking. The party started at noon and for four miles walked through ice. At the end of the slope of Lipudhura mountain there is a plain through which a stream flows. They decided to pitch tents near it. There was also a little grass for donkeys and the horses there. It was several days that the poor animals got some grass to eat. The pilgrims also heaved a sigh of relief and slept well. This place was about 15000 feet high and there was no population. After leaving it they reached Taklakot in four days where there was a business Mandi. But so far only two traders had arrived. They were both brothers and were named Lal Singh and Nand Ram. They were very kind and respectful to Sadhus. The party stayed there for two days to visit the large temple situated on the hill of Taklakot. They pitched the tents in plain and talked long with Lal Singh and Nand Ram of Tibet. Both of them spoke Nindi fluently and were counted among rich businessmen. From them Vyasa Deva learnt that there lived a great Sadhu in the temple. Next morning at 9.00 A.M. Vyasa Deva accompanied by the interpreter proceeded to meet the Sadhu who did not speak Hindi,

Visit to the Taklakot Yogi

Vyasa Deva paid his respects to Yogi and sat by his side. The Yogi used to sit all 24 hours on a chauki continuously for 12 months. His seat was one yard by one yard and about six inches raised from the ground. On the chauki there was a cage. The Yogi used to meditate sitting in it. This served also as his bed. Vyasa Deva said "Why do you practice such strict austerity on this chauki."

The Sadhu— I think this is the best way of controlling the mind and sense organs. The mind troubles a man like a horse without reins throughout his life. Unless curbed it can not be under control.

Vyasa Deva- What did you get by curbing the mind.

The Sadhu— When all its activities will be controlled it will be quiet and steady gradually. It will be able to concentrate and become established in itself.

Vyasa Deva- Can you tell me what your real self is like?

The Sadhu— Take this piece of sugar, put it in your mouth and close it and then let me know how it tastes. You can not describe the taste unless you open the mouth and make use of your tongue. Similarly you can not describe the real self. For example you can not describe the form of your mental anxiety, as to how long or broad it is, whether it is round or square. Similarly it is not only difficult but impossible to describe your self.

Vyasa Deva— After reaching this stage the various perfections, I think, are obtained. You might have acquired these perfections.

The Sadhu— Yes I did acquire but they proved to be the cause of disturbance.

Vyasa Deva- How?

The Sadhu— I cured many patients by mental healing. There was a stream of them which disturbed my meditation.

Vyasa Deva- How did you make use of your mental power?

The Sadhu— The patients would come and bow to me. I passed my hand on their backs several times and relieved them completely. No medicine was ever necessary. The patients returned completely cured.

Vyasa Deva— Did you acquire any other perfection.

The Sadhu— Yes, I could stop the snow fall or terrible storm as far as my eye could reach. It was an ordinary thing for me.

Vyasa Deva— Please do me the favour and tell me how to acquire such perfections so that I may benefit the people.

The Sadhu— How can I think it proper for you which I did not consider good for me?

Vyasa Deva— What is injurous for one may be beneficial for the other.

The Sadhu— Suppose I tell you how to acquire the perfections where is the mental power in you. I have been practising austerity for the last 70 years. Can you also do it.

Vyasa Deva— Yes. After this pilgrimage I can do it. I may not take 70 years to acquire the necessary mental power. One who works harder may obtain it sooner.

The Sadhu— Listen, I will tell you in details how to acquire the mental power.

Vyasa Deva— There might be other great sages in Tibet. If you tell me the where about, I may have the pleasure of meeting them.

The Sadhu— Yes formerly one lived on the side of Tirthapuri but he is an Indian not Tibetan. He can speak Sanskrit, Hindi and Tibetan very well but generally observes silence.

Vyasa Deva— Then he is my reveared precepter. Some four or five years ago he was in Harsil and did me a great favour for which I am immensely greatful to him. I can never forget his kindness.

The Sadhu— Then we are disciples of the same precepter and you are a junior. There is no greater sage than he in Tibet, Mansarover and Kailash.

Vyasa Deva— Where can I now have his darshan? This is the aim of my journey.

The Sadhu— It is now difficult to meet him, because some two years ago he went towards Lhasa and has not since returned.

Vyasa Deva— But he is an Indian. How did he happen to be your precepter and how did you meet him?

The Sadhu—
The learned Yogi may belong to any country but he can be a precepter of all. Buddha was an Indian but he became the teacher of the whole world. His followers constitute the majority of the world population. Guru Nanik was the teacher of Tibetans. Why do you think that Tibet is separate from India. It is a part of this country.

After this the Sadhu offered sugarless tea and sattu to Vyasa Deva.

Vyasa Deva- I present these twenty five rupees to you.

The Sadhu— I accept one rupee which I shall present to the temple.

I return the remaining twenty four.

Vyasa Deva— I can not forget the works and actions of that teacher. He is really a great man, born for the benefit of the humanity. For several years he has been sanctifying Tibet. He has renounced everything and realised God. He has carried his austerity to the extreme and considers his body a mere straw. He lives in his body and yet apart from it. He has done you a great kindness. Four years ago he went to the side of Gangotri Harsil. After that he stayed at Kharcharnath and Tirthapuri. Now for two years he has been in Lhasa.

After seeing the Mahatma, Vyasa Deva and Kich Singh returned to the place of their stay. Swami Vishudhanand was feeling a bit annoyed because Vyasa Deva had delayed returning from the temple and he had to cook their meals all alone. On his return Vyasa Deva

related the whole story. The whole party passed the night there and in the morning practised meditation and at about 8.00 A.M. resumed their journey. That day they had to traverse a plain fourteen thousand feet high. From Taklakot to Mansarover Kailash it is all plain. Here and there, there are stunted bushes. There is no population but only temples. After having travelled 15 miles they pitched their tents near a fountain. The place was infested by dacoits. Hence all were watchful. Kich Singh himself had been a dacoit formerly. He knew all the secrets of thefts and dacoities. He advised that if any body comes and begs he should be refused because when they come to beg they study everything and come in the night to steal.

Meanwhile an old women was seen coming. Kich Singh pointed to her and told Vyasa Deva that she used to ride a horse and commit dacoity in her young age. Now she is coming to fish out secrets. said that very probably some trouble might take place in the night. The old woman visited the tents and begged. Her eyes signfied that she was in search of something. Vyasa Deva gave her some sweets and she went away. In Taklakot Kich Singh become acquainted with Vyasa Deva and began to address him Guruji when he heard of the talk between Vyasa Deva and the sage of the temple and come to know that Vyasa Deva was disciple of a great man. He came to know that Vyasa Deva was a learned man and a sage of high degree. Then he began to respect him greatly. The party slept soundly and Kich Singh kept watch, because he feared that the thief might steal something in the night. His fears were realised. Because at about 11 o' clock in the night some thieves came and lifted 4 donkeys. Kich Singh asked Vyasa Deva to lend his torch so that he could recognise the thieves. He then pursued them and started firing. They were frightened and ran away leaving the donkeys behind. Wherever the party halted two persons used to keep watch during the night because there was constant fear of thieves. During the night it was all dark. Hence no thief could be discovered.

Site of Mansarover

After 4 days journey, the party reached Mansarovar. When they were quite near, a gang of dacoits was seen coming to rob them. The Government of Tibet have no arrangement for the protection of the pilgrims. Hence robberies and murders are usual. The tents were pitched on the bank of Mansarovar lake. At a mile's disance there

was a temple. Kich Singh advised that the party should stay in the temple which was a safer place. But Vyasa Deva would not agree. He said they had not to stay in the temple for long and how could they perform the journey by staying there. They wanted to go round the Mansarovar lake which was not possible if they stay in a temple. Vyasa Deva knew no fear. He was brave and strong and said that he would face the dacoits, and leave the place after a dip in the lake on the 4th day when there would be a solar eclipse. Two men kept watch during the night. Next day a horse-man came and informed Kich Singh that at a little distance from that place a gang of dacoits was staying and planning to plunder the party. When Vyasa Deva learnt it he was angered and asked Kich Singh to write and tell them that if they dared coming to the tents every one of them would be reduced to ashes and that none of their family, cattle or animals would survive. Hence if they cared for their life they should not think of dacoity. They might be told that the leader of the party Kashi Lama, a well known celebate and Yogi, was very fearless and able to burn them down with his power of Yoga and not one would survive. The dacoits heard Kich Singh and then their leader said to them, "Do you believe that a handful of men of the party can successfully face the group of 40 dacoits." Kich Singh said, "You were nothing when compared with them. They are great Yogies. You are only forty. But ever if you were hundred you can not do them any injury. Take care of yourself. I knew that Yogi's power. This is why I am rendering them honorary service. Their leader is a great sage, a Yogi and celebate, since his birth. He possess magical powers. Come along and ask for pardon. Otherwise you and your families and every thing you possess would perish." They were frightened beyond measure to hear him and with folded hands their wives said to Kich Singh that their people had lost their sense. Can Sadhus ever be looted. They should rather be served and presents should be offered to them. They all should go to the leader of the party and apologise for their evil ideas and intentions. This is the only way to save them. The dacoits looked at each others face and did not know what to do.

Apologies by wives of dacoits

The dacoits were all standing dumb founded. Their wives came forward and got ready to apologize to the party of the Sadhus. They knew that the Sadhus are kind to women and never get angry at them.

Hence with confidence they proceeded to apoligize. Four or five of them with their children proceeded to beg pardon of Vyasa Deva. They brought with them some milk, warm cloth and 21 Tibetan tunkus to present to him. Meanwhile Kich Singh narrated the whole story to him. Vyasa Deva took his seat on the mound of the sand and his fellow pilgrims sat round him. At about 2.00 P.M the ladies came and sat at a distance of 300 feet prostrated to make him obeisance and then There also they lay prostrate before him for long. reached him. Kich Singh told Vyasa Deva that the ladies would not get up till he would pass his blessing hand on their back. Vyasa Deva very kindly did it, the women got up and begged forgiveness for evil deeds of their men. They said, "Our men have committed a great offence but you are a kind God incarnate. We pray to you to grant us mercy and pardon our faults. Holy men are ever kind to women. Bless us that the members of our family and our cattle be fit and well." Then the women got up and offered the presents they had brought but Vyasa Deva did not accept them and said that he would never accept presents from dacoits. Kich Singh requested Vyasa Deva not to refuse the presents but to distribute them among the members of his party. Because if the presents were rejected, it would have no good effect on the women. They would go disappointed and think that they were not blessed. Then Vyasa Deva accepted presents and blessed them and gave them some dry fruits and sweets. Seeing the burning stove in the tent, they said to each other, "Look there, with his yogic powers the sage has created fire in water." They felt much impressed by the sight and went round to see the camp and were very much surprised by what they saw. They assured Vyasa Deva that so long as he would stay at Mansarowar, they would ask their men to keep watch. Then they returned.

Pardon to the Dacoits

The following day, the dacoits appeared with different kinds of presents. Vyasa Deva was sitting on his seat. The dacoits kept their plundered horses and other property at a distance and came to Vyasa Deva and begged his pardon. Vyasa Deva pardoned them. The dacoits talked Tibetan. The interpreter translated every sentence to Vyasa Deva. The dacoits told Vyasa Deva that as there was a great fear of dacoits in that area, they had diputed 4 or 5 of their men for keeping watch. Vyasa Deva said, "I do not require any watchman. We will protect ourselves." The dacoits stayed in the camp for

several hours and saw every thing carefully. Now there has no fear of them. They returned in the evening and came back next day bringing milk for the pilgrims. Vyasa Deva has great force in his personality which has the power of melting stones and softening the hardest hearts, taming fierce beasts and converting sinners into virtuous men. The dacoits who were planning to plunder his camp and were proud of their strength, were now behaving like tame animals. They bowed at his feet repeatedly and begged his pardon. They became his sincere disciples.

Lunar and solar eclipses

While Vyasa Deva and his party were staying at Mansarowar Lunar and Solar eclipses occured. They had the programme of bathing in Mansarowar on these occasions. When the Lunar eclipse took place they took their dip in it and started for Kailash. The Lunar eclipse was over by 11 o' clock. In the night Vyasa Deva had dips in the name of all those who had requested him to do it. It was a very cold night. At the height of 15,000 feet the water was extremely benumbing. It was not an easy affair to bathe in it. The dips made his body inactive and benumbed. Kich Singh and other members of the party collected some fuel, lighted fire and warmed his body. Then he felt warmth and began to speak. Then he dressed and took tea. Next day the whole party started to circumambulate the Mansarowar lake.

Dacoits vowed not to rob

The dacoits who came to beg pardon of Vyasa Deva, deputed four horse men for the protection of the party. He declined to have them but they insisted to serve him. Vyasa Deva put Mansarowar water in the palms of their hands and asked them to vow that they would tot commit robberies or thefts in future. While circumambulating the party arrived near the camp of the dacoits. He administered similar oath to them. These people were all wicked. They hardly ever took their bath in their life and ate raw flesh. They stinked very badly and it was difficult to stand near them. Very little grain is produced in that country. Hence sells very dear. The barter is the means of trade. These people deliver wool, salt etc. to Indians and take from them necessary articles in exchange. At that time eight tunkas of that land were equal to one rupee. Silver was very cheap in Tibet. Hence the Indian traders brought the tunkas and melted them into silver and sold it.

Circumambulation of Mansarowar

While rounding Mansarowar, they came across a small temple which contained a gold statue of Nanak and near it there were the idols of Bala and Mardana. The three idols were of life size and in sitting pose. The priest of the temple was rather dark complexioned structured. From him they learnt that Nanak Dev was the great great grand precepter of the priest who was then over 100 hunderd years old. Nanak stayed at Mansarowar for several months and was accompanied by Bala and Mardana. Nanak was a saint of very high order and Tibetans considered him their Guru. The prevelant religion of Tibet is Buddhism. There is diversity of languages but the culture of Tibet does not differ much from that of Indian. The head priest once visited the Gurudwara of Amritsar. Around Mansarowar there are 8 temples. Twenty two big and small rivers pour their waters into it. The circumference of the lake is about 80 miles. The lake is oval-shaped. water is clear and blue and the spot is very pleasant on its bank. There are swamps at several places and there is a plain whose circumference is 200 miles. It is in its middle that the lake is situated. is surrounded by ice capped high mountains on all sides, Good many wild horses wander about here and there. They are not tame and run at a terrific speed but they are very beautiful and well shaped. On the bank of the lake a kind of stunted grass grows on which these horses live. But it is very nourishing. Goats sheep and donkeys and Chowri cows feed on it. Therefore they are fat and strong.

Vyasa Deva stuck in a swamp

The horse of Vyasa Deva was very active and clever. It was never quiet and went ahead of all other horses. When Vyasa Deva rode it, it gave him a lot of trouble. He could ride it with great difficulty. One day it got stuck in a swamp on the bank of Mansarowar. Vyasa Deva went into it knee deep. It was very difficult to come out of it. Kanchan Singh threw two ropes to him and asked him to tie one of them round the horse's neck quite strongly and hold on to the next rope, and he on the swamp. He said, "First we will pull you out and then we will extricate the horse." Vyasa Deva was pulled out with great difficulty and it took several hours to drag out the horse. Vyasa Deva put off his mudstained clothes and had a bath in the lake. Kich Singh washed the clothes and the horse also. Then they all encamped at a distance of about half mile. They used to start at about 10 AM, after meals and

encamp at 5.00 PM. In the party there was a doctor who used to ridicule Vyasa Deva's strength and often challenged him for a wrestling match. One day they did wrestle and Vyasa Deva over powered the doctor. He felt humiliated and said, "I could not prepare myself. So let us have wrestling again." In the next match Vyasa Deva took hardly a minute in bringing him down. He raised him by his shoulders and threw him flat on the ground. The doctor then owned defeat and begged pardon.

Tibetan Temples

Tibetans are not habitated to take bath. When the fellow passengers of Vyasa Deva bathed daily, it was a fun for the Tibetans. After bath, the pilgrims visited the temples in several of which the idols of Vishnu and Mahakali were enshrined. The worship was conducted in Indian way. Before the idols there were platforms on which the articles of worship were placed. To several temples libraries were attached. Ghee lamps burned in several of them all the 24 hours. Some temples maintained Gaushalas where Ghee was prepared from the milk of Chowri cows. The milk was converted into curd and filled into the tubs. It was dried and eaten. To several temples the Govt. of the Tibet gave cows, sheep and goats as gifts. Tea and Sattu were also provided. At that time the Government of Tibet was in the hands of the Lamas. The Lamas were also the priests of the temples.

Social customs

Tibetan translations of several Indian books are found in Tibet. Vyasa Deva himself had such translations read to him. Among them were the Mahabharat and Ramayana. As in India, coins are offered to the idols here. The temples are like residential builings. Their roofs are flat and without domes. This facilitates the removal of snow from the roofs. The entry of women is prohibited in several temples. The Sadhus do not take meat but the householders do. Generally raw flesh is eaten because fuel is not available for cooking. The dry dung of goats, sheep and cows is used as fuel. The householders dress in skins of goats and sheep with hair on. In summer the skin is kept inside and in winter the hair side is turned in. People are very dirty. They neither bathe nor ever wash their clothes and therefore stink awfully. One does not like standing close to them. The financial position of a person is estimated by the number of cows, bullocks, goats and sheep he possesses.

Very little grain is grown. Here and there a little barley is cultivated on the banks of the rivers. The Tibetans take wool, salt etc. for sale to the Indian market and take articles of daily need in return. Sometimes they give cows, sheep, goats and horses in exchange for grain which is produced in a very small quantity in Tibet. In this country, the well known markets are those of Taklakot, Sanma and Nakha. They run from July to August. The Tibetan and Indian Merchants assemble there for exchange of their goods.

Mansarowar Lake

From this lake issued a river named Ganga and falls into Rakshastal at a distance of 4 or 5 miles. This tank is generally dry. When there is a heavy snowfall and the lake over flows, then its water falls in the Rakshastal. In between Mansarowar and Rakshastal, there is a small hill which serves as a bank of both. The entire plain of the Mansarowar lake has a circumference of about 200 miles but the area of the lake is about 80 miles. It is oval in shape and its water is clear, sweet and tasteful. On its sides good many shells are found lying but no pearls are visible. There are birds which look like water fowls in shape and form. They roam about in couples. They are either bluish white or rose coloured. At night they fly to the neighbouring caves. The local people call them Swans. The Rakshastal is a lake about 150 miles long and equally broad. The water near its bank is bitter and salt. This lake is larger than Mansarowar. But the latter is more beautiful and attractive. The major part of the Rakshastal is generally dry where sheep and goats graze. They abound in this region. Their wool is very soft. The goats are very small in size. This country produces a very large quantity of wool. Here also grain is very scarce. It is why people eat flesh. The chowri cows are used as transports. There hair is as good as wool. When they die, their tails are cut off and used as chanwars in the temples and Darbars. They are better transports than horses and donkeys because they can climb high hills. While making a round of the Mansarowar lake, Vyasa Deva purchased many precious stones like Emeralds from the Tibetans. The Tibetan ladies put on silver ornaments and pin them on their scarfs' but only the ladies of wealthy families enjoy this luxury. The circumambulation of Mansarowar took one week. The party' stayed there for 18 days.

Going round Kailash

After the solar eclipse the party started going round Kailash which is reached from this place only in a day. On the way the chowri cows and Ghee is available abundantly because in this plain the main profession of the people is cattle rearing. By evening the party reached the foot of the Kailash which is 24,000 feet high. This mountain is round and of the shape of Shivalinga and is ice-clad all the year round. There are natural steps reaching to its top. Its circumference is 26 miles and enroute there are 3 Buddhist temples. The Buddhist priests who perform the worship reside in them. The party rested for a night in a temple and resumed the round early morning. Soon after the rain began to fall It was a terrible hail storm. They protected their heads with eight fold blankets, yet the ice balls struck them like shells. horses, the donkeys and their riders were all injured. A sadhu from Behar fell ill due to the intensity of cold and became unconscious. He was tied to the saddle of his horse because there was no other way out. Nearly the whole party was injured by hail, because there was no place for shelter, not even a cave. Every moment they felt as if somebody was pelting them with stones. With great difficulty they reached the temple but there was no dry place in it. They could not cook food and passed the night trembling with cold. Next day they started for Gaurikund which is situated at the height of 18,000 feet. On the way there is a river which has a bridge but it was broken. This place is situated at the height of 17,000 feet. The party had to get down from the horses and donkeys, and traversed on foot. They became so breathless that it was difficult to take the next step. It was difficult even to support one's body and bear the weight of the luggage. At that height the air was rarified. They felt suffocated and their hearts began to beat quickly. All were feeling very uneasy but managed to struggle on to Gaurikund which they reached at 10 o' clock. Below Mount Kailash there is a small lake which was completely covered with ice and no water was visible. It appeared that below the sheet of ice there was a small lake. Vyasa Deva desired to have a dip in Gaurikund because it was considered to be an act of great merit and he did not like to miss it. He said to Kich Singh, "Break the ice some where so that water comes out." Kanchand Singh and Kich Singh both brothers dug out ice and formed a sort of well but could not reach water. As there was the fear of being drowned, Vyasa Deva said to them, "Tie both my hands and suspend me down. If the water is shallow, I will have

my bath standing but if it is deep, just dip me in and pull me out." This set his companions to laughter. None of them was prepared for such an adventure. The bank of the river was not traceable. Again the ice was broken and water was found to be only 4 or 5 feet deep. A piece of cloth was sprinkled with kerosene oil and fire was lighted. Vyasa Deva had only 3 dips and his whole body became benumbed, so that he was unable to walk. With great difficulty Kich Singh brought him near the fire. He was not able even to use the towel. He sat close to the fire and warmed his body and then dressed himself. Now they had to walk only for 3 or 4 hours more. Vyasa Deva had sent all his companions in advance and now he planned to climb Kailash with Kich Singh. But the latter was not prepared and suggested that the climbing be postponed for the following day. Next day Kich Singh and Vyasa Deva started for Gaurikund. They tied their horses and began climbing. Kich Singh was making the way in the ice and Vyasa Deva was following him slowly. He was out of breath and could not easily step up, but he lost no courage and climbed on. Even after constant efforts he reached the height of only 21,000 feet. Further on the mountain was precipitous. Even Kich Singh had no courage and felt dead tired. Further climbing was very risky. He said to Vyasa Deva, "Do not now insist on climbing further and do not risk your life. Besides we have no means of going up further. Because we cannot keep our feet firm, hence it is better to go back." Vyasa Deva accepted the proposal but he had no strength left even to climb down. Hence he thought of slipping down. He slipped down as far as he could and then walked. From Gaurikund they rode the horses and at 6 o' clock in the evening reached the camp. Swami Vishudhanand had prepared the meals which they took and then they narrated the story of their climbing up and climbing down. Some Tibetan pilgrims make the pilgrimage of Kailash on their bellies and take several months in completing it. The Lamas say that nobody has yet reached the top of the Kailash. These people are very much devoted to Shiva and Parwati and believe that the couple visits the summit. They gave names of several other Gods who come to Kailash.

Vyasa Deva had been desiring for long to visit Kailash and therefore felt greatly satisfied when the journey to Kailash and Mansarovar was completed. They took 3 days in going round Kailash. For one day they rested and on the 5th day they started back after meals. In the plain between Kailash and Rakshastal, they stayed with the

shepherds and resumed their journey next morning. The shepherds fed them well on their cow's milk and gave a lot of butter for the journey. The following day they encamped near Rakshastal. They prepared tea but when they began to take it, they found that it was bitter and nobody took it. At last they found that it was due to the water of Rakshastal being bitter and salt. They passed the night near Rakshastal and left there in the morning.

. Facing thieves

On the way where the party encamped, there was great fear of thieves. So they kept watch each for 3 hours by turn. During the day the horses and the donkeys were used for riding and at night they were left to graze. Some thieves came to the camp to steal. The watchman had fallen a sleep. The first thing the thieves did was to remove the bells from the necks of the horses and lifted two horses and took away some articles from a tent, but all the pilgrims were awakened by the sound of movements and found that some things had been stolen. The thieves ran away but were sighted. The pilgrims pursued and fired at them. The thieves returned fire. The thief who was carrying away the stolen articles was protected by another thief holding a matchlock. It could not be loaded quickly, hence he could not use it. The party had rifles which they began to fire quickly at the thieves who threw down the articles and ran away. Some of them were badly wounded. They could not even take the horses with them.

The party left there and reached Taklakot where they passed the night and then went to Khocharnath which is a small hamlet but contains a temple. Having stayed there for a night, they reached Lipudhura mountain. This time they had not much difficulty in climbing it because while coming they had know the routes. They crossed the mountain and reached Garvyanga. While going to Kailash they had left some of their horses, donkeys and luggage here. Vyasa Deva gave to poor many people of the articles which he now considered unnecessary.

The Journey ends

The Journey took about 10 weeks. When they reached Almora the acquaintances of Vyasa Deva remarked, "You have returned hale and hearty from the pilgrimage. But your companions have become weak and feeble." The reason was that Vyasa Deva was very careful about his meals. On high mountains digestion becomes weak. Hence it is better

to eat little. Those who observe this rule keep healthy. All others, except Vyasa Deva had received injuries. Swami Vishudhanad had injured his knee and felt great difficulty to walk but he was a couragous man and kept walking. Vyasa Deva possessed spiritual strength and therefore never fell down. The other pilgrims fell down several times and were injured. They all put up in the Kothi of Company Bagh. They had there a farewell dinner and left there for respective places. Vyasa Deva went to Nainital and stayed there for 4-5 days. Nainital is a very charming place. The buildings and roads round the lake are a sight worth seeing. The lake looks charming in electric light.

From Nainital Vyasa Deva proceeded to Amritsar and as usual stayed with Lala Shiva Sahai Mal. Vyasa Deva's devoted followers Lala Mulkraj and Lala Gurucharndutt urged him to go to Dinanagar and enjoy its mangoes. Vyasa Deva had never stayed in Punjab during summer but now he had occasion to eat the Punjabi mangoes. Both the gentleman took 10 days leave and Mulkraj gave a lift to Vyasa Deva and Gurucharndutt in his car and took them to Dinanagar. Accommodation was arranged near the city in a Dak Bungalow. The father-in-law of Mulkraj was a resident of Dinanagar. Hence suitable arrangement were made in the Dak Bungalow for food. Two basket-fuls of mangoes were sent to them daily. Vyasa Deva swam in the canal every day. It was rarely that Vyasa Deva had a comfortable time. Mostly he led a life of austerity and extreme renunciation. But were-ever he was comfortable, he put on weight. Here he gained 10 pounds in 10 days.

From Dinanagar Vyasa Deva went to Sujapur by car. There also he was accommodated on the bank of canal in a house and nice arrangements were made for his meals. He enjoyed his stay very well.

On the 11th day they returned to Amritasar. As it was very hot, Vyasa Deva left for Kashmir and as usual stayed at Harven where he preformed religious exercises and meditation. On Dewali he returned to Amritsar and was put up in the garden of Motiram. As he was occupied in journey for several months, he could not give sufficient time to his Yogic exercises, now in this garden he took up a vow of observing 4 months silence and devoted his entire time to stabilize the knowledge he had received from his Guru.

CHAPTER IV

TEACHING OF YOGA

Vyasa Deva did not like to keep secret the knowledge of self and Brahm which he had obtained. Since his boyhood he believed that the whole world was his family. Temperamentally he is kind and liberal and thinks that his happiness lies in the happiness of the whole humanity. This was the aim of his life and to achieve it he had left his family. Hence he prepared a big scheme for imparting training in Yoga so that the afflicted could be received and those who had deviated from path could be brought back to it and freed from pain both physical and mental.

Training in Mohan Ashram

Vyasa Deva had passed a long time when he began his religious exercises in Mohan Ashram. Here he had studied Sanskrit. He used to perform havan, recite God's name and offer prayers regularly, even before. But it was after he joined Mohan Ashram that he began Yoga. It is a solitary place on the bank of the Ganges, and very suitable for meditation and samadhi. Here Vyasa Deva began to impart yogic training now. After four month's silence at Amritsar, he came to stay at Haridwar for two months. The first batch who came to him to be trained in Yoga consisted of Jagannath Pathik, Mehta Savanmal Dutt, Basant Ram of Rawalpindi and Lala Guru Charan Dutt. Jagannath was a graduate of the Kangri Gurukul, Mehta was a well known preacher of Aryasamaj, Basantram and Guru Charan Dutt were businessmen of Rawalpindi and Amritsar respectively.

Training starts with science of body

Vyasa Deva began the Yogic training with the Science of the body. The trainees were taught to understand the science of chakras and kundlini. After some exercise the kundlini of Jagannath and Mehta Savanmal Dutt was awakened and then the science of chakra commenced. When Jagannath reached the navel chakra, he felt greatly satisfied and said to Vyasa Deva, "My efforts have been crowned with success.

After wandering here and there for a long time, I have had an insight into this science. May God bless you. You are really a great man and have led me to the right path. I consider myself really very fortunate. What I have acquired is I think sufficient for me this year. I shall come to you again when I have fully assimilated it. The spiritual light which I have gained by your kindness is a great success of my life." Mehta had also seen the spiritual light and had began to gain the knowledge of chakras. Basantram made no further progress. He could only see the spiritual light in the middle of his eye brows.

Stopped rains

One day Jagan Nath, Savanmal Dutt and Vasantram accompanied Vyasa Deva, during his walk on Saptsarowar. The sky was overcast with clouds and it was raining all round. But the place were Vyasa Deva was having his walk was free from rain. His disciples requested him to return, because every moment there was fear of being drenched. He said, "Do not fear. Your clothes shall not be drenched." The disciples said, "The clothes are sure to be drenched when it will rain. How will you stop the shower?" Vyasa Deva said, "Do not be nervous I will not let the shower fall on you." At this they all laughed and said to each other that it was impossible to reach Mohan Ashram without being wet. Vyasa Deva completed his walk and when he began to return, he concentrated his eyes on the clouds and the rain stopped and it did not rain tlll they reached Mohan Ashram. After that there was a torrential shower for several hours. His followers were very much impressed by this miracle.

After two months training Vyasa Deva returned to Amritsar and stayed there for four days. Then he left for Rawalpindi where he was Yogi Amarnath's guest. His plan was to stay there for some time. Hence Amarnath arranged his stay in the Dev Samaj Bhawan which was a calm and quite place. Arrangements for his meals were made at the resident of Amarnath. Both Amarnath and his wife learnt the method of Pranayam during his stay there. They both knew several kinds of Pranayam and could hold breath for several minutes.

Stopped heart beat and action of veins

One day Amarnath invited Pandit Mukti Ram, Vasant Ram, Vaidhya Dharamchand and several others who were devoted to Vyasa Deva to witness him doing Pranayam. Muktiram was a scholar of

philosophy. They all gathered in the Dev Samaj temple at 8.00 A.M. Vaidya Dharamchand had brought his stethoscope with him to examine the heart beats. Vyasa Deva inhaled and stopped his heart beat. The Vaidhya used his stethoscope and found that the heart had stopped beating completely. The blood circulation had also ceased. The spectators were dumb founded. Vyasa Deva rested for some time and then inhaled and stopped the pulse of his right hand. The Vaidya and Mukti Ram examined Vyasa Deva. The two kinds of Pranayam which Vyasa Deva demonstrated impressed them greatly and they all became deeply and respectfully devoted to him. Swami Vishudhanand was one of Vyasa Deva's great admirers. He spread his fame in Rawalpindi for his yogic powers and prefection and said that in the present age Vyasa Deva had no equal. The stopping of the beating of heart and pulse which he demonstrated greatly enhanced his prestige and reputation. Pandit Mukti Ram was also much impressed.

Amarnath used to send his eight year old daughter Kuldeepa to the Dev Samaj temple to call Vyasa Deva for meals. Vaidya Dharmchand viewed it with great suspicion. He had seen the girl several times going to Vyasa Deva at the Dev Samaj temple. One day he went to Amarnath and said, "Please do not send your daughter to call Vyasa Deva for meals. He lives there all alone and I do not consider it proper for her to go there." Amarnath was surprised to hear this remark and said, "You do not know Vyasa Deva. He is a well-known Yogi and a great Sadhu. I am pained and surprised at your bad ideas about him. Your suspicion is baseless and improper. It is a crime to entertain such feelings for a great man." The Vaidya quoted scriptures and said that a man should not sit alone even with his young sister and daughter. Then Amarnath said, "My daughter is so young that she is almost a daughter to him and suppose Vyasa Deva wishes to marry her, I shall consider it a great honour for me."

Cured Dharamchand's son

Once, while returning from Kashmir, Vyasa Deva stopped at Rawalpindi. At that time Dharamchand's new-born son was seriously ill. He was suffering from Dysentry and passed 50 to 60 stools a day and had gone extremely weak and rickety. The parents had despaired of his life. The Vaidya had treated him and the doctors had also done their best but nothing availed and the whole family was in great despair and there was no ray of hope of his survival. Learning that Vyasa Deva

had come, Dharamchand went to see him at Amarnath's residence and said, "My young baby is seriously ill and swinging between life and death. I have tried all treatments but there is no progress in his condition. Now I depend on you. You have the power to save him by your yogic strength. Kindly try it. I am confident that you can cure him." At his request Vyasa Deva tried his yogic powers on the child, lying in his cradle weak and emaciated. Vyasa Deva stood by the cradle and employed his full mental force. The child had been unconscious for some time but after Vyasa Deva had employed his yogic powers for 15 or 20 minutes, he regained consciousness and stared at Vyasa Deva for long which convinced the latter that he would be cured. Vyasa Deva worked for half an hour. The child became a little better. Vyasa Deva told the Vaidya that by the next day the baby would be all right and he did become all right.

This year Vyasa Deva had observed silence in Kashmir for 4 months and used to cure patients suffering from various diseases.

At Amritsar

On Diwali Vyasa Deva left Rawalpindi and reached Amritsar where he put up in the garden of Motiram. After Diwali he commenced complete silence and framed the following time-table for himself:—

2 AM to 12 noon—Religious exercises in one posture.

12 noon to 2 PM—Bath, Havan, Meal, consisting of fruits and Milk and a little rest.

4 PM to 10 PM—Yogic exercise.

Training in Yoga

He devoted 16 hours daily to meditation and samadhi and concluded his extreme and complete silence on the Sankranti day in the month of Chairta. Then he proceeded to Haridwar and as usual stayed in Mohan Ashram and framed the programme of two month's training in Yoga as last year. Several trainees turned up. They were put to Yogic exercises 3 times a day. The morning and evening exercises were held in Mohan Ashram and from 8 AM to 12 noon they were taken to a quiet place on the bank of the Ganges. This training was imparted in the month of April and May. On this occasion Swami Vishudhanand,

Swami Purshottamnand, Swami Somatirath and Swami Umanand etc. were staying in the Mohan Ashram. They used to discuss yogic subjects.

Stay in Uttarkashi

Vyasa Deva decided to leave Mohan Ashram and proceeded to Uttarkashi and some time in June he arrived there via Dehradun and Mussourie. He stayed in the cottage of Swami Purshottamnand in Shankarmath and commenced a vow of 4 months silence. Uttarkashi was very much infested by flies in that season. He therefore had to cook his meals within a closed room. It made the room dark and a lamp had to be lighted even during the day. Ghee was sold at one rupee and eight annas per seer and milk at 6 paise per seer. Pandit Jagat Ram the Manager of the Punjabi Khestra used to purchase food provisions and send them to Vyasa Deva's cottage. Hence his silence was not at all disturbed. He broke it only on Amavasya and Purnima. He was experimenting to what extent a man can increase the amount of food and the duration of sleep. Before he commenced his silence, he slept from from 10 PM to 2 AM and took hardly 4 chatak of flour in 24 hours. Just to experiment he increased half chatak of flour the next day but not the quantity of Ghee. He also increased the duration of his sleep by 15 minutes. In 3 months and half, he began to take 20 chatak of flour and slept for 12 hours. The meals and sleep could be still further increased but he thought that it was harmful. Too much food and sleep make a man an animal and his intellect becomes dwarfed. He loses his capacity for acquisition of subtle knowledge. Sleep and indolence dominate him and he breathes more quickly which reduces the span of his life. Hence it is necessary for a Yogi to eat little and sleep little. He should not sleep longer than 4 or 5 hours. After this experiment, Vyasa Deva gave up taking cereals and fasted for some time and also went through the yogic exercises known as Neti, Dhoti Gaj-karni. Basti etc. and by means of Pranayam, he purified and lightened his body. He used to take only a small quantity of milk. This reduced his weight in 15 or 20 days to normal. Vyasa Deva was not at all attached to his body. He had experimented on his own body several times. In fact his body was for him a laboratory for the acquisition of the knowledge of the physical body and the science of soul and science of divinity.

Yogic Training at Haridwar

As usual Vyasa Deva went to Amritsar on Diwali and observed three months silence. This year there was going to be the Kumbh fair at Haridwar. Hence he decided to give time to the novices before it. After completing his vow of silence, he went to Mohan Ashram. to the Kumbh fair, the number of trainees was pretty large. the training lasted only for six weeks. As it was stopped 15 days before the commencement of the fair to enable the trainees to join it. Vyasa Deva shifted from Mohan Ashram to the Dharmshala of Man Kaur near the post office. This place was built by the wife of Lala Moti Ram in whose garden Vyasa Deva used to live for religious exercises. Due to his acquaintance with her, Vyasa Deva was allowed to occupy several rooms in the building. There Seth Tulsi Ram of Amritsar came to visit to him. Between him and his brothers a case was going for the partition of property. Mansadevi was an old acquaintance of Vyasa Deva. She said to him, "Kindly see that we are saved from litigation and devote over remaining life to God. This anxiety troubles us day and night and we cannot concentrate on prayers."

Blessing to the couple

Vyasa Deva was very kind to his devoted followers. He was moved to pity to see them worried due to their cases and asked them take a solemn vow taking Ganges water in their palms that they would devote the remaing period of their life to prayers and worship and hand over their business to their sons. Mansadevi said, "With all humility, Sir, we are not so wealthy as to give up our business and stay at Haridwar. If we do it what we will subsist on." Vyasa Deva said smilingly, "Will you come to the bank of the Ganges for prayers, if you come in possession of one crore of rupees." Then the couple took the solemn vow that they would certainly dedicate the remaining period of their life to religion, if the case was decided in their favour. Vyasa Deva asked for the photograph of the judge who was hearing their case and enquired about his age and complexion and said that he would try to change his mental attitude by yogic powers. He also asked about the date of the hearing so that the yogic power could be used at the proper time. His son Har Kishan Das went to Lahore, made necessary enquiries and informed Vyasa Deva. In about a couple of months time an arbitrator was appointed who decided the case in favour of Tulsiram. According to the judgement, he obtained a big factory at Bombay. Soon after the first world

war started and Tulsiram become a man of crores. Then as advised by Vyasa Deva, he purchased the Kapurthala House at Haridwar for one lac of rupees and began to reside there. He dedicated the rest of his life to the worship of God. Since then he regarded Vyasa Deva as his precepter and held him in great respect.

On the occasion of the Kumbh fair a tragic accident occurred which impressed Vyasa Deva deeply. At Har Ki Peri for about 200 yard the the road was barricaded on either ride. The pilgrims started coming for holy bath early at 4.00 A.M. By accident the barricades broke. The rush of pilgrims was great and about 90 persons were crushed to to death. This grieved Vyasa Deva poignantly and created in him a feeling of renunciation and he resolved to go to Uttara Khand.

Teachings of an old saint

After Kumbh bath Vyasa Deva went to pay respects to the sadhus at Saptsarowar. At a distance of about 3 miles on the bank of the Ganges, he happened to meet an old saint. He was washing his food which he had obtained by begging so that its taste might go. He was When he began his meals a great saint who had renounced everything. Vyasa Deva offered him some food but he would not accept it because it contained too much of Ghee. Then they held a talk in the course of which Vyasa Deva said, "How long is it since you gave up domestic The saint said, "Well about 60 years." Vyasa Deva then asked him to disclose the main points of his long life so that they could be The saint smiled and said, "What can I tell you to emulate? I have gone through many religious exercises and efforts but have not yet been able to eradicate my old memories and impressions. In this old and torn age, I recall the company of my wife. She died about 65 years ago. I have given up every thing but I have not been able to obliterate the memory of her love. I, therefore, condemn myself. The object with which I left home, has not been fulfilled. I have not yet reached the stage of extreme renunciation. You are better placed than I, because you did not marry. Man becomes free from all bondages but not from the marital tie. It may not be imossible but it is certainly extremely difficult. Vyasa Deva touched the saint's feet and said, 'You have given me a whole some piece of advice. I shall remember it constantly and shall never think of marriage. It you require some money, I can arrange it," He said, "For the last half a century I have not touched money. I do not stand in need of clothing either. I do not use

wool. I have two khadi sheets which will last for about 5 years." Vyasa Deva bowed to him and left for his place of residence.

Again in Uttarkashi

When the Kumbh fair was over Vyasa Deva reached Uttarkashi via Dehradun and Mussourie and stayed in the Punjabi Kheshtra where Pandit Jagat Ram was the Manager. He had great reverence for sadhus and therefore arranged a room for Vyasa Deva. After some days Swami Panchanand who was the Mahant of Kot Dayaram, Jhusi (Allahabad) came to visit him. He was a great friend. When Vyasa Deva was at Allahabad on the occasion of Kumbh fair then he stayed in the Ashram of Swami Panchanand and they began to love each other. Now he stayed in the Punjabi Kheshtra. After a few days' stay there, he decided to proceed to Gangotri and Gomukh. Vyasa Deva accompanied him some distance to bid him farewell and when he was taking leave of him near the school of Uttarkashi, he said to Panchanand, "I also feel like going that side." Panchanand said, "You are accustomed to walk on soft grass and lead comfortable life. You are a delicate sadhu. You cannot undertake this journey." Vyasa Deva said, "Do not think that I am only a delicate sadhu. I am soft as a flower but hard as a stone. I am capable to making difficult journey and have already been twice to Gomukh as also to Kailash and Mansarower. You can not imagine how difficult is this journey but for me it is a simple affair." Then he requested the Manager to go to the Kheshtra and fetch his white shoes and warm Kashmiri Chadar. All smiled because they could not believe that Vyasa Deva could proceed to Gomukh, but he placed the chadar on his shoulder and left, telling his people that he would return on the 7th day.

Journey to Gomukh in 7 days

Vyasa Deva, Swami Panchanand and an Avdhoot left for Gomukh. In one day they reached Bhatwari. Next day they arrived at Jhala. The third day the Avadhoot found himself unable to proceed on and stopped there but Vyasa Deva and Panchanand reached Gangotri in the afternoon. Starting from there on the 4th day after their morning bath, they reached Gomukh by evening. There they took light retreshment and began their return journey. At about 2 o' clock they reached Gangotri where they took their bath, had their tea with Swami Krishnashram. Panchanand praised Vyasa Deva very highly and con-

fessed his defeat. Vyasa Deva completed the journey like a tough man. Whenever they had to climb a slope, Panchanand got out of breath. Now he had no strenghth left to proceed beyond Gangotri and, therefore stopped there. Vyasa Deva reached Gangnani on the 5th day and had a dip in the warm fountain which refreshed him after a journey of 20 miles. He rested there for the night and next day reached Maneri. On the 7th day he left that place at 5.00 AM and reached Uttarkashi after 4 hours journey. Jagatram and other acquaintances of his were greatly surprised. As Vyasa Deva liked living at Uttarkashi he stayed there for some time.

Visit to Jullundhar and Hoshiarpur

In the month of October Vyasa Deva left for Jullundhar where he stayed with Dr. Narain Singh for some days and then went to Hoshiarpur where he was the guest of Dr. Moti Singh. This year he was put up in his garden near Bijwara Chowk and observed silence for a few months. All arrangements for food etc. were made by Mori Singh.

Visit to Kashmir

As usual Vyasa Deva visited Kashmir in summer and stayed at the fountain of Beri Nag and not in Muftibagh. After a few days Tulsiram, his wife and daughter came there. There stay was arranged in the Dak Bungalow of the forest Department. Vyasa Deva used to go there to give training to them in yogic practice. Mansa Devi learnt how to enter in the samadhi for 3 hours. The Seth and his daughter could do it only for 2 hours. They stayed there for 3 months. Vyasa Deva used to read scriptures to them daily in his own cottage. Some Brahmans also attended it. While Mansa Devi had 3 hours samadhi, her daughter recited the name of God and Tulsiram learnt Yoga practice. This was in the year 1939 when the second world war began. On Dashera Vyasa Deva and Tulsiram were put up in Kanik Dal near Srinagar with Pandit Gopinath. They saw the exhibition there and were guests of the Pandit for 4 days after which they left for Amritsar.

Stay at Amritsar

Vyasa Deva reached Amritsar a week earlier before Diwali and took his lodging in the garden of Moti Ram. This year Agastya Muni and

Bhagyawanti came to pay their respects to him. Agastya Muni used to deliver religious discourses at Kotli Meerpur. He was a graduate and also a Shastri. At Kotli Meerpur, he heard about Vyasa Deva from Savanmal Dutta and was much impressed. Hence he came to meet him. After that he paid occasional visits to him, and also participated in Yogic training. Gradually he developed great esteem for Vyasa Deva and began to regard him as his precepter. Bhagyawanti was staying with Guru Charandutta where Vyasa Deva had made all necessary arrangements for her. At that time Vyasa Deva was observing a vow of silence which he broke only on the 15th and the 30th day of the Hindu month. He used to preach at his own cottage. Bhagyawanti used to come with Guru Charandutta to hear Vyasa Deva, who advised her to go to Haridwar and there lead a life of austerities.

Rise and fall of Buddhi Prakash

There lived in front of Moti Ram's garden a saint named Buddhi Prakash Avadhoot. He was an Udasi saint but possessed a bungalow and a garden. Vyasa Deva also set up a cottage for himself in his garden. Hence they both loved each other In the month of June Buddhi Prakash used to sit in the middle of 21 fires and celebrated the conclusion of this austerity by giving a big dinner. He practised austerities and was a man of renunciation. He used to invite Vyasa Deva to give a talk on such occasions, when about a 1000 men and women assembled. His personal disciples numbered 15. Buddhi Prakash was about 60 years old and was held in great esteem by the people.

No body could ever imagine or dream that a man so lofty and respected as Buddhi Prakash would have his fall. But a man loses his balance of mind when his fall is imminent. He gives up the path of rectitude and adopts one of pleasures and totally forgets his reputation and position and once a fall begins it is never arrested. It is illustrated by the life of Buddhi Prakash. This is a sorry tale. It should not be reduced to writing but it has to be done to tell the readers that the path of self-discipline is one which should be followed. Kabir said that a Hero goes to the battle-field bravely and defeats the enemies and is himself killed and earns reputation. A woman suffers pangs of death hardly for half an hour while becoming sati or immolating herself on the pyre of her husband. But a saint has to battle against his mind, internal organs, sense organs, evil desires and undesirable inclinations constantly and ceaselessly. He has to be vigilant and watchful. His life is

one of continuous battle. In a moment of unawareness he is hable to fall. into the deepest abyss from the lofty height of knowledge, renunciation, austerity and spirituality. It is what happened in case of Saint Buddhi Prakash. A wealthy widow of Gujaranwala used to attend his discourses. Gradually they drew close to each other and the saint left the path of righteousness. He forgot the traditions of asceticism. His talent became perverted. When Vyasa Deva witnessed him falling, he took him aside and advised him to keep away from that lady so that his reputation was not damaged and the ancient tradition of sadhus were maintained, but nothing availed. Buddhi Prakash had entered into too deep waters. Eventually he had his hair shaven discarded the ascestic robe, changed his name and married the woman. Vyasa Deva was greatly shocked by The entire city condemned Buddhi Prakash. this horrible event. Vyasa Deva was so much shaken that he would not stay any longer in Amritsar and left the place for ever. He reprimanded Buddhi Prakash very seriously and observed that his depravity had brought a great blot to the community of the sadhus and that for a man like him, it was better to drown himself in a canal than show his face to the world and suffer condemnation.

Departure for Kashmir

Vyasa Deva stayed at Amritsar for 3 days more after he had fulfilled his vow of silence and then left the city for ever. Pandit Gopinath, who had been transferred to Sialkot, requested him to proceed there. He arranged board and lodging for Vyasa Deva.

Stay at Deri Saheb and a miracle

Gopinath said to Vyasa Deva, "There is a calm and lonely place in Sialkot. It has a fountain. If you like to put up there, I can make the necessary arrangements for you. In case you do not like it, I can accommodate you in a numberdar's house, which also is a calm and quiet place. Vyasa Deva had a look at both the places and decided to live in Deri Saheb. Numberdar Kartar Singh very much insisted that he should stay at his, but Vyasa Deva would not. The reason was that the numberdar's young wife lived all alone in the house. Vyasa Deva expressed the delicacy to the numberdar but the latter said, "My wife is like a daughter to you. You should not therefore have an objection to put up at mine." But Vyasa Deva said, "Please do not persist and urge. I do not consider it desirable to stay with you. Our

scriptures say, 'Do not occupy the same seat even with your sister and daughter.' The sense organs are terribly strong. They drag down even a scholar." Kartar Singh was numb when he heard it, and after a few minutes he said, "Sir, it would not be proper for you to stay at Deri Saheb because nobody else lives there. Once a sadhu went there to live but a ghost appeared and thrashed him so hard that he died. Since then nobody has lived there. Only a very great saint can dare live in it, not an ordinary man. Hence please stay at mine. I shall shift my wife to some other place." Vyasa Deva smiled and said, "Do you consider me an ordinary man and not a saint?" Kartar Singh, with folded hands replied, "I have not seen any miracle wrought by you. How can then I think that you are a very great man." Vyasa Deva finally decided to live in Deri Saheb and Kartar Singh arranged his board and lodging there.

There was a village named Sialkot in the Barahmula Tehsil of the Kashmir State. The population was all of Sikhs but they believed in Hinduism. During the days of Guru Gobind Singh a saint named Rocha Singh practised austerity there. He was an educated sadhu devoted to God. One day Guru Gobind Singh said to him, "Clouds of trouble are rising on our country. The Muslims are crushing us. Hence co-operate with me in helping the country with sword in hand, enter the struggle and save the country from them. At the present time this is the best service of God." The saint readily responded to Guru Gobind Singh. He thought that the defence of country and religion was his best duty. Dera Saheb was the cottage of that saint. It was made of Deodar wood and was about two centuries old. Since then a village has been the Jagir of the Nirmal sadhus whose seat is in the Poonch State. For the protection of the cottage, there is a sort of balcony. It was after sunset that Vyasa Deva arrived at the cottage where a bed and every thing else including a lantern had been arranged for him. At 10 o' clock of the night Vyasa Deva sat meditating and then slept from 10 to 2 AM. From 2 to 8 PM he again sat for meditation. The people of the village gathered in front of the cottage to see if Vyasa Deva was safe and had not been to done to death by a ghost. In the morning Kartar Singh brought him milk and said, "Sir, we could not sleep the whole night. We constantly feared that you might have been troubled by ghost." Vyasa Deva smiled and said, "I have driven away all the ghosts and evil spirits from this place and slept happily and soundly and nobody troubled me but the voice within me

said that the cottage should be repaired. Please arrange spades and buckets. I intend to make a platform in front of it. Those who would come to make their obeisance here, would be asked to throw some earth here." Kartar Singh complied and arranged spades etc. Vyasa Deva engaged two collies and himself worked along with them. When the news spread in the village, quite a number of persons came to pay their respects to Vyasa Deva and started working. The ladies of the village came to plaster the floor with cow dung. This had been going on for quite a number of years with the result that the floor had been raised pretty high.

Surprising prasad discovered

One day about 50 persons came to render service. Vyasa Deva started digging the floor of the cottage himself. The people were standing in great fear and would not put their hands to the work. The cottage was about 8' × 8'. When the floor had been dug about 3 inches deep there appeared a recess about 5' × 5' containing 5 almonds. There was no mouse hole visible and the recess had no connection with outside. The question was how it was formed and how the almonds came there. Vyasa Deva said, "These must be considered as the gift of Rocha Singh." Vyasa Deva arranged a maund of sugar and mixed the almonds with their shells with it. He distributed small quantity of it to the people and reserved the rest for distribution on some future occasion. The story spread all over Kashmir and people began coming in heaps for service and work. They came with fruits, milk, curd, ghee, rice etc. to offer. The place was crowded the whole day and hummed with activity. In a few days a good platform was made. When the Mahant of Poonch heard about Vyasa Deva's arrival at Deri Saheb and its repairs, he came down to meet him and to know what service he could render. Vyasa Deva said, "You hold a village in Jagir in the name of this place which must be giving you good income. But you never spent a paisa on this place." The Mahant said, "Maharaj, I could not summon courage even to visit this place. Sometimes I came just for obeisance and returned immediately. I had no courage to stay here. Since you have come here, I feel some strength in me and I will carry out your order." Vyasa Deva asked him to construct a Dharamshala of 5 or 6 rooms where saints and householders could stay. He said, "I am staying here in a tent for want of accommodation." The Mahant was much impressed by the personality, diligence, courage and fearlessness of Vyasa Deva and immediately started the construction of a Dharamshala. Nearby there was a fountain which also was repaired properly. Dera Saheb became a beautiful and pleasant spot and assumed the form of a place of pilgrimage to which persons from far and near flocked for darshan. Some of the followers of Vyasa Deva came from Rawalpindi for yogic practice, among whom were Vaidya Dharamchand, Yogi Amarnath, his wife and daughter. Sardar Kartar Singh had become a devote disciple of Vyasa Deva. He had several fruit gardens and sent several boxes of fruits to Vyasa Deva. The visitors used to enjoy them. Vyasa Deva gave to the visitors fruits and sugar with almonds.

Kartar Singh blessed with a son

Kartar Singh had no child and felt much worried. One day he came and fell at the feet of Vyasa Deva, sobbed bitterly and said, "I have personally seen your loftiness and divinity and know that you possess great power. Now I shall not release your feet till you bless me with a son." He kept lying at the feet of Vyasa Deva, then the latter said, "All right get up and do not weep, give up your worry, God will have mercy on Vyasa Deva asked the couple to live separate from each other and observe self-control. After two months Kartar Singh's wife conceived and gave birth to a son in the tenth month. When the child was a year and six months old, he had an attack of dysentery. A sikh sadhu gave him rather a heavy done of opium, on account of which the child expired. This is how man proposes and God disposes. It was at the age of 50 that Kartar Singh by the blessings of Vyasa Deva, got a child but he was destined to be issueless. Therefore the child died at the hand of another sadhu. Vyasa Deva stayed there till October. The repairs of the seat of Saint Rocha Singh and the birth of a son to Kartar Singh spread his fame all over Kashmir. People praised him highly and there was a regular stream of visitors coming to pay him respects. Hundreds of them returned with their desires fulfilled by the blessings of Vyasa Deva.

At Amritsar

On Diwali Vyasa Deva reached Amritsar via Rawalpindi. This time he stayed with Babu Mulkhraj only for a month. He had ceased putting up in the garden of Motiram since he witnessed the moral turpitude of Buddhi Prakash. He spoke on Upnishads everyday and hundreds of men and women came to hear him. After staying for one

month at Amritsar, he went to Haridwar where he lodged in Mohan Ashram. There be observed silence for three months and imparted training to his disciples. During the period of training many novices were greatly benefitted by his talks. After the festival of Baisakhi, he left for Kashmir and passing through Jullundhar, Hoshiarpur and Rawalpindi, reached Srinagar.

At Srinagar

There he stayed as usual with Pandit Gopinath who was celebrating the marriage of his brother Vishvanath's daughter at that time. There were four days left to the marriage. Vyasa Deva had no invitation and reached Srinagar and met Gopinath without any previous intimation to him.

Left Gopinath's House

The family of Pandit Gopinath did not feel happy on Vyasa Deva's arrival because the marriage party was insisting on non-vegetarian food. Both these brothers could not have the audacity to serve such food in the presence of Vyasa Deva. They did not know what to do. They did not want to displease Vyasa Deva who had been kind to them for the last twenty years and they were deeply devoted to him. Vyasa Deva generally stayed with them and they could not request him to put up some where else. The marriage party was very insistant on nonvegetarian diet. Vishvanath had a doctor friend who was a disciple of They asked this friend to place all the facts before Vvasa Deva. Vyasa Deva and requested him to solve the difficulty. Vyasa Deva thought of going to the bridegroom's family to dissuade them from their attitude but the people of bride's side had made repeated efforts in this direction and the other party did not change its attitude. They went to the extent of breaking off the alliance. Vyasa Deva said, "In my presence no non-vegetarian diet can be served. If now I leave the house, I shall never revisit. If I stay here I would not let goats be killed and The whole family was dumb-founded. A difficult situaflesh cooked." After a good deal of thought Vyasa Deva told tion was created. Gopinath that he wanted to go to Harven. Pandit Gopinath felt much grieved to know it and said, "Sir, I can desert my brother, postpone the marriage but cannot stand your departure and displeasure. Kindly do not go. I am just postponing the marriage. Vyasa Deva said, "There should be no ill feeling between you and your brother. You

live in the same house and share joys and sorrows mutually. The girl is grown up and it is difficult that suitable match can be found easily. There is no necessity of postponing the marriage. I am a Sadhu and wanderer and some times drop in here. For me please do not separate from a brother. I am rather ashamed that inspite of my close contact with you, I could not bring about a change in your life. Hence the only thing proper for me is to leave this place. So far it never happened that in my presence non-vegetarian diet was cooked and taken by you here." Next day Vyasa Deva prepared for departure. The whole family was moved to tears and Gopinath wept loudly and bitterly, all the time sobbing piteously. This time Vyasa Deva did not go to his Musti Bagh. He went to Harven and stayed in the Kothi of Pandit Dinanath. Near this Kothi at a little distance on a hill there was the house of the Muslim which he had taken on rent for 20 years. It was built on the bank of a small canal very recently. Meanwhile his disciple Lala Bhagwandas, his grandson and his daughter in-law Agyawati arrived and were accomodated into the rented house. Agyawati had become a widow in her young age. She was much devoted to Vyasa Deva and deeply interested in Yoga which she practised several hours Whenever a training camp was set up at Haridwar, she attended it along with her family who stayed there for two months, to hear Vyasa Deva. Laxmanjoo, a celibate since his birth was a great friend of Vyasa Deva. He was a learned saint and lived in a house which he had built at a distance of three miles. The two friends used to exchange ideas on spiritual matters. Both of them were travellers of the same path. Mahanand, Shiv Garyali and Radha Krishna Tikku were also devout disciples of Vyasa Deva and attended his discourses for several days. Radha Krishna was a brother-in-law of Gopinath. On his way to Harven, Vyasa Deva used to be his guest. Radha Krishna used to present woollen cloth to Vyasa Deva who had helped him in becoming a partner of Devidas of Amritsar in Kashmir business.

Blessing to Dwarikanath

Pandit Dwarikanath of Darbagh was a younger brother of Keshvanath. When he was a school boy, he attended the religious discourses of Vyasa Deva. He left school after passing the 10th class. After that he used to come in contact with Vyasa Deva who advised him to study agriculture for two years. After passing his examination when he came to pay respects to Vyasa Deva, the latter gave him Rs. 100 and

said, "Start business with this small amount. May you be prosperous." Vyasa Deva's blessings came true. Dwarikanath made a profit of Rs. 600 in first year and gained Rs. 3000 in the following year. Gradually his income rose to 25,000 per year. Dwarikanath never forgot the favour done to him and was ever grateful to Vyasa Deva. At present he owns several apple gardens and a seed farm and his property is worth lacs.

Training camp in Pahalgaon

In the month of September, Vyasa Deva went to Pahalgaon where Jai Krishna Nanda was the forest Officer who had great respect for Vyasa Deva. He had requested Vyasa Deva to come to Pahalgaon and start a training camp and had taken upon himself the responsibility of making all necessary arrangements. Jai Krishana's wife was the daughter of the well known, selfless Mahatma Hansraj. Lala Shri Krishna Khanna of Amritsar was also a devotee of Vyasa Deva and gave him 100 rupees a month for his expenses. Bhagyawanti of Kotli Meerpur was a disciple of Vyasa Deva. All these gentlemen participated in the training camp with their families. Vyasa Deva's accomodation was arranged in the forest Dak Bungalow. He helped the practice of meditation from 4 to 6 in the morning and 7.00 to 8.00 in the evening and from 8 to 9 in the morning he gave instructions for scientific breathing. This programme continued till October and all the trainees made satisfactory progress.

Katha at Srinagar

When Vyasa Deva arrived at Srinagar from Pahalgaon, he was the guest of Lala Guru Sahaimal. In fact the whole family of the Lala was deeply devoted to him. Vyasa Deva used to speak on Upnishads in the evening. In those days several followers of Vyasa Deva had come from Amritsar. The Katha lasted for 15 days and hundreds of men and women benefitted by it.

At Amritsar

Vyasa Deva left for Amritsar by Devidas's car and stayed in the Kothi of Babu Mulkhraj where he expounded the Hindu scriptures every day. Hundreds of men and women heard him and benefitted. He had also a programme of Yogic training both in the morning and evening

for a month. At Amritsar, he had practised yoga for years. Hence there were thousands of men and women who admired him.

Lala Shri Krishna freed from Income Tax

One day at Amritsar Sri Krishna, a great disciple of Vyasa Deva came and fell at his feet and said, "The officers of the income tax department are harassing me greatly. They have imposed on me a very unjust and heavy tax. You alone can save me from this trouble." Vyasa Deva was moved to pity at seeing his disciple being so troubled. He employed his yogic power on the Income tax officer who decided in favour of Sri Krishna. Thus Vyasa Deva freed his disciple from trouble. The Agent of Shri Krishna came and smilingly praised the officer who had given favourable decision. Then Shri Krishna said, "Well the person who is responsible for this decision is in samadhi on the roof. Come along, we should apologize to him for the trouble to which we have put him and he has taken for us." They all went to Vyasa Deva and fell at his feet and gave him detailed information. The success in the case enhanced Shri Krishna's prestige and respectability for Vyasa Deva whom he now considered as a God.

Extreme silence at Haridwar

After one month's stay at Amritsar, Vyasa Deva went to Mohan Ashram, Haridwar. Near that place is situated Patanjal Ashram which is a quieter and calmer place. Vyasa Deva decided to observe a year's silence in it. The Manager was Swami Amarnath. A room was rented at 10 rupees a month and the work of daily purchase of fruits etc., was entrusted to Amarnath. Vyasa Deva had given up eating salt, sugar cereals and broke his silence only on the 15th and the 30th day of a Hindu month. At that time Malaria was raging but he had been assured by the people that the disease did not affect one who does not eat these things. He decided to complete the vow of one year's silence at Haridwar but Swami Amarnath had to go outstation for some work and was not available for any service during the period of Vyasa Deva's silence. Swami Vishudhanand was of the opinion that the year long silence should be postponed for the next year. Vyasa Deva agreed and gave up silence after 4 months. For 2 months he ran a training camp which was attended by many trainees.

At Gangotri

In the month of June, Vyasa Deva left for Gangotri. On the way he visited Mussoorie and Uttarkashi where he stayed for one week and then went to Gangotri. At that time Vyasa Deva had with him 1400 rupees more than what he required for his personal expenses. He wished to spend the amount on the sadhus and consulted the local saints in this respect and it was decided that a free kitchen should be started. The kitchens of Kali Kamaliwala and Punjabi Kheshtra ran for 3 months after which for 6 weeks no kitchen worked. Hence the sadhus had to come down in the plain before August. Many of them fall ill at Uttarkashi because the season is very hot. Hence it was considered proper to start a free kitchen But Vyasa Deva said that he could only give money. He was unable to make arrangements. Then Dayal Muni volunteered to take up the work and said, "About 30 sadhus took their meals daily. The food provisions were purchased before hand. When the two free kitchens closed the sadhus came down and cooked their own meals. No servant was necessary. Among them are several persons who do this work with pleasure." Vyasa Deva accepted the suggestion gladly and Dayal purchased flour, rice, pulses, Ghee etc. in time.

At Gangotri there were no cottages but Dayal Gangamuni, Prabhodhnand and Raghunath built a cottage of leaves for Vyasa Deva only in 2 days. Ram Govind Brahman was appointed to serve Vyasa Deva. He also worked for him. Gangotri being a very cold place, pulses take 4 hours to cook. It was for the first time that Vyasa Deva engaged a cook. Usually he cooked his own meals, and did every thing. He is a self reliant man.

The cottage for Vyasa Deva was built at the place of Swami Pragyanath because it was an even place. Nearby lived Jankidas Bairagi who was fond of doing service. The cook of Vyasa Deva was unable to stand the intense cold and fell ill and desired to go to Uttarkashi. In fact the cold was not the cause of his illness. He did not cook his night meals and stole ghee and sugar to eat. The height of Gangotri is 10,150 feet where ghee and sugar taken in great quantity cannot be digested and cause diseases. Jankidas said to Vyasa Deva, "You pay the servant and let him go. I shall render you necessary services. Kindly give me a chance to serve you. I shall serve you better than your cook, so that you will forget him after a few days."

Vyasa Deva paid the servant and sent him away and Jankidas started doing every thing for Vyasa Deva. He heated water on his own fire for Vyasa Deva's and his own bath and also cooked food for him. Meanwhile the free kitchen was started and 3 or 4 sadhus began to work there. Swami Tapovana Krishnashram and Pragyanath were good acquaintances of Vyasa Deva and they used to meet each other. They were all learned men. The free kitchen worked for 6 weeks and the expenditure came to Rs. 800. Dayal said to Vyasa Deva, "If Rs. 300 are available annually, the free kitchen can be run for 6 weeks every year. Ghee is not a necessary article. Only cereals would do". Vyasa Deva accepted this proposal.

Swami Dayanand's cave

Closing the free kitchen, Vyasa Deva left for Dharali with the Sadhus who wanted to accompany him. There a fair named Salku is held on the occasion of the Sankranti. There were several cottages of sadhus at that place. The Rajputs there are very hospitable to the sadhus and saints. Vyasa Deva stopped there for about a week, during which Thakur Narain Singh came to have his darshan and said, "The sadhus and saints have been very kind to us and we have had chances of serving them. My father used to tell me that about half a mile from this place, there is a cave where Swami Dayanand Saraswati lived for several months. He was a learned ascetic, deeply read in the Vedas and a celibate since his birth. He worked for religious, social and political reforms in our country and founded the Arya Samaj to continue his work. My father used to take to him his lunch and milk in the night and was much devoted to him." Vyasa Deva visited the cave respectfully. Some people of Dharali complained about the character of an Avadhoot and said, "Kindly ask this man to behave and tell him that he should not come to the village to beg. We will send him food where he lives." Vyasa Deva reprimanded the Avadhoot and told him what his duty was.

Sadhu's court

Vyasa Deva summoned the Avadhoot through. Dayal Muni and Brahmchari Mahavir. Vyasa Deva sat on a raised platform and when the Avadhoot arrived, he offered him a seat by his side. On the arrival of the man, hundreds of men and women collected and shouted loudly, "Here is a court of Yogis." Vyasa Deva said to the Avadhoot, "Why did you misbehave towards a certain girl of this village?" The Avadhoot

said, "I regard her as my mother and whatever I did, I did with that feeling." Vyasa Deva shouted loudly, "If you had that feeling you ought to have touched her feet. From your misbehavior, it is clear that you are a bad character and bring bad name to the community of sadhus. You do not deserve their society." Brahmchari Mahavir took a long stick and gave a thorough beating to the Avadhoot. After this he was made to take oath with the Gangetic water in his hand that he would not misbehave towards any women in future and regard them as his mothers, sisters or daughters.

On the occasion of the Salki fair, the people of Dharali gather together and visit a temple, take Gangetic water and then return home. Then they make a circle before a temple and dance and sing to the beat of drum. All the villagers participate in the function. People from other parts also come to witness it.

Yogic training camp at Amritsar

Vyasa Deva with his group of sadhus went to Uttarkashi where he stayed for a few days and then proceeded to Haridwar where he received a number of letters from his disciple Gurucharandatta earnestly requesting him to visit Amritsar. Gurucharandatta pleaded that all those who wanted to practise yoga could not proceed to Haridwar Hence a two months, camp should be run at Amritsar and all necessary arrangements would be made at the Kothi of Mulkraj. Vyasa Deva responded to his insistant requests and on his arrival at Amritsar, started yogic training class working from 4 to 6 in the morning and 7 to 8 in the evening. In the afternoon, he read and expounded scriptures from 3.00 to 4.30. The people of Amritsar benefitted greatly by them and the trainees made good progress.

Observance of silence at Haridwar

After two months Vyasa Deva returned to Haridwar and put up in the Mohan Ashram, where he observed four months silence and after that conducted the Yogic training camp for two months.

At Gangotri

After the training camp at Haridwar, Vyasa Deva proceeded to Gangotri via Uttarkashi and stayed there in the cottage of Pragyanath, who left for Kashmir, and stayed there in the cottage of Vyasa Deva at Harven. Vyasa Deva gave him Rs. 50 for his journey expenses. As

the cottage of Pragyanath was full of bugs, Vyasa Deva had to crect a cottage of Bhojpatra leaves as before. Dayal did it in a couple of days. Vyasa Deva once spoke to Swami Krishnasharan painfully, "You are a great sadhu in the Himalayas but you have a female disciple with you, which is not proper. You are a detached and selfless Sadhu. character is pure and spotless. No body suspects you. Your feeling towards your disciple are pure and you consider her as your daughter. But it is against the teaching of the scriptures and the traditions of the Society. This sort of conduct damages one's reputation and creates bad impression on the people. If you cannot do without a servant, I can get you a male servant whom I shall pay every month from my pocket. If you do not like even this, I can depute a sadhu to serve you." The young lady's name was Bhagwat Swaroopa. She said, "If the Maharaj deprives me of serving him, I shall drown myself in the Ganges." The Avadhoot gave a brief reply because he always observed silence. Several sadhus have advised her to withdraw and a Brahmchari named Shahanshah went on fast to coerce her, but she did not care for him." Then the Avadhoot struck his head and said, "This is my destiny, things have so conspired. Now it seems that only her or my death will separate us. I stand in need of an attendant and in her I have one without payment." Vyasa Deva was silent, what could he do? His duty was only persuasion. Swami Pragyanath and Swami Taponath were learned ascetics and absolutely selfless. They have written several books. There were also other saints at Gangotri for the realisation of the soul and obtaining perfection. There is no better place in the Himalayas than Gangotri. Hence Vyasa Deva now resolved to live in the Himalayas. At Gangotri there are many difficulties. Fruits and vegetables are not available. Only flour, pulses, rice and ghee can be had. There is no barber, no tailor, no cobbler and no doctor and if one dies, no coffin. There is no post office or telegraph office. merly, if there was a M. O. of Rs. 50, one had to travel 56 miles to receive it at Uttarkashi. Post came only once in 15 or 20 days. In view of these difficulties, Vyasa Deva decided to live at Badrinath, where there were all facilities.

Residence at Gomukh

Vyasa Deva left for Gomukh with Dayal and a young Avadhoot named Parmanand. They took food provisions for 15 or 20 days for which they hired a collie. From Gangotri, Gomukh is at a distance of

10 or 12 miles. They stayed in Cheerwasa Dharmashala on the first day, and on the second day in a cave on this side of Gomukh. There fuel is easily available and there is a fountain nearby. While walking they would reach Gomukh for having a bath. The Gaddis of Punjab and Kangra come to graze their goats this side. Hence, milk was easily available. The shepherds gave them as much milk as they liked and did not charge anything. All the three used to go to Gomukh for bath. If it rained, they bathed in the fountain. The water of the Ganges was terribly cold, a dip caused pain in the body which was relieved by lying in the warm sand or by rubbing it on the body. Here above the Ganges, there is a layer of ice about 100 ft. thick. As it is centuries old, it has become so hard that an axe would have no effect on it. It is several furlongs wide and extends from Badrinath to Kedarnath this place Badrinath is 25 miles and Kedarnath 20 miles. This layer or sheet of ice is a glacier. Between Badrinath and Kedarnath there are large mountains whose heights vary from 20,000 to 23,000 feet. They are perpetually covered with ice. Close to the Gomukh there is a mountain called Chokhamba. On one side is the Shivalinga mountain, round in shape like a Shivalinga. It is constantly ice clad. Those who have not been to Gomukh, think that the Gomukh might be made of stone and the Ganges issues forth from it, but this is a wrong supposition. The stream of water gushing out from the Gomukh is so great that if an elephant attempts to cross it, it will be carried away. The Ganges issues from below the glacier. Vyasa Deva stayed at Gomukh for two weeks and returned. Gangotri was now too cold. Hence after Vijay Dashmi, Vyasa Deva went to Uttarkashi.

Silence at Haridwar

Vyasa Deva stayed at the Punjabi Khestra in Uttarkashi for one month and then arrived at Haridwar where he lived in Mohan Ashram. There some dispute was going on with the Managers of the Ashramas of Swami Vishudhanand. Hence the atmosphere was disturbed. Vyasa Deva therefore, went to the Patanjal Ashram and resolved to observe a vow of silence for one year at that place. He paid ten rupees a month to Amarnath to purchase fruits, vegetables and milk for him from the bazar. Amarnath was the grand disciple of Tejnath and was incharge of the Ashram. Vyasa Deva had given up salt, sugar and cereals and lived only on fruits, vegetables and milk. He commenced his vow on Purnima. For one month he pulled on with his silence without salt, sugar and grains, but after that he complained of pain in his

heart. He received treatment but had no relief. The ailment continued to trouble him for 11 months. Its cause was that he had given up sugar and salt. When he resumed taking them, he was all right with in two or three days without any treatment. In the evening at about 5 o' clock Vyasa Deva used to go for a walk on the bank of the Ganges.

Swami Amarnath was un-educated and irritable and greedy by nature. Vyasa Deva was paying him ten rupees a month for buying provisions but he clamoured for more. Some times he would not bring good fruits and vegetable and bungled in milk. Vyasa Deva had no sufficient money at that time. Hence he told him that at the conclusion of the vow, he would give him more but the man would not believe him. As Vyasa Deva felt much harassed, he began to think of shifting to Mohan Ashram.

Fate's will

Meanwhile a gang of thieves came and stayed in Patanjal Ashram. It consisted of half a dozen youngmen and a young woman. The men were between 25 to 35, all strong and well built. The woman appeared to be 35 and fair-complexioned and active. She put on Salwar. They accepted Amarnath as their Guru and began to feed him along with them. When Vyasa Deva moved out for walk, one or two of them pursued him. As he was observing silence, he kept his face covered. He walked about an hour. The thieves had gathered from Amarnath on what days Vyasa Deva broke his silence. From her behaviour it appeared that the young woman was their leader and they all obeyed her. Vyasa Deva's room was on the second floor and Amarnath lived at a little distance from him. On Shivratri, the thieves ate parathas and curd and in Amarnath's food, they mixed up some thing which induced sleep and therefore he retired to his room. One of the thieves behaved as a devoted disciple of his and slept in his room. On Shivratri night the thieves broke open the locks of his room and stole the articles worth about 3,000 rupees. From the light of the lamp, Vyasa Deva thought that the youngmen were observing Shivratri. Next day Vyasa Deva completed his silence and went to call on Amarnath. It seemed that during sleep he had fallen down from his charpai and was now lying in sound sleep on the floor. Vyasa Deva shook him hard and he awoke. Vyasa Deva asked, "What has happened to you. You are still sleepy. The light in the front room was burning the whole night. Your followwers are not visible. Where are they gone, the doors are all open.

From their behaviour, your followers did not appear to be good men. When I went for a walk, one of them pursued me. One of them was looking into my room. Get up and see why your goods and clothes are lying topsyturvy. I thought that you were keeping Shivratri vigil." Amarnath stood up with great difficulty, rubbings his eyes; and when he found that his articles were gone, he fell down senseless. He was brought to consciousness by springing water on his face. He caught hold Vyasa Deva's feet and said, "To squeeze money from you, I have harassed you much. You were engaged in the noble work of devotion to God but I continued to trouble you. Hence I have been properly and justly punished. They made me their Guru and have relieved me of every thing." Vyasa Deva said, "The disciples have a right on the property of their Guru. They were thieves and have stolen your goods. You made them your disciples without pondering for a moment. On receiving Gurumantra, they became entitled to your property and have taken it away. As you have become master of your Guru's and grand Guru's property, so they have taken away yours. Do not you know that one whose family and character are not known, should not be offered accommodation. Now get up and see what they have stolen. When Amarnath looked in, he found that things worth about 4,000 rupees had been stolen. The gangsters had stolen the gold and silver ornaments and utensils from a temple. Amarnath was much shocked by the loss, his tongue became parched and he became white. Vyasa Deva gave warm milk mixed with ghee and asked him to rest. Then he gave him Rs. fifty to purchase necessary provisions. And at 10 o' clock of the night of the Amavaya he commenced his vow of silence. Now Amarnath left harassing Vyasa Deva and began to serve him sincerely. Vyasa Deva's observance of silence was not in any way disturbed. When summer arrived, he came down to the lower storey. The building was very old. Hence it was infested by scorpions. Amarnath had also started re-troubling Vyasa Deva. Hence the latter shifted to Mohan Ashram. They say that a learned enemy is better than a foolish friend.....Amarnath belonged to the latter category. On the Purnima of Ashwin month, Vyasa Deva shifted to Mohan Ashram and was down with malaria. Every day his temperature rose to 105 and he had gone so weak that he could not warm his own milk. A servant did it for him. When Swamiji Sachchidanand, Manager of the Ashram found Vyasa Deva suffering from fever, he called a Homeopath doctor and requested him to treat the patient so that his vow of silence might not

be disturbed. The doctor gave strong dose which brought down temperature but caused itching all over the body. For 13 days Vyasa Deva was down with malaria and now the itch was more trouble-some than malaria. The itch was cured by further treatment but malaria returned. This went on for about two weeks. All together Vyasa Deva had suffered from fever for five weeks which had made him very week and feeble. Any how he completed one year's vow of silence on the Purnima of Margha Shirsha. When Goran, daughter of Lala Shiv Sahai Mal learnt of Vyasa Deva's illness, she came to nurse him. 23 years, her father had borne all the personnal expenses of Vyasa Deva. Hence the latter regarded her as his sister and they loved each other as such. Goran pressed Vyasa Deva to proceed to Amritsar and there conclude his silence with Yajya, to which Vyasa Deva agreed. Tulsiram of Bombay had sent Rs. eight hundreds for the purpose and Vyasa Deva also had some money with him. At Amritsar, he stayed in the Kothi of Mulkhraj. Before his death, Lala Shiv Sahai Mal had executed a will in favour of his daughter Goran, on condition that the money which Vyasa Deva had been getting for the last 20 years, would continue to be given to him for life. Goran continued to send money according to the will of her father. But when she became a widow, Vyasa Deva ceased taking it. Lala Shri Krishna Khanna then offered him Rs. 200 a month but he accepted only Rs. 100.

Vyasa Deva, on the completion of his vow, performed a great Vajyna and gave big dinner (Bhandara) to the sadhus. For two months after the Yajyna, yogic training and religious meeting continued. Then Vyasa Deva went to Haridwar and stayed in Mohan Ashram and started a Yogic Training camp. Quite a number of trainees joined it and benefitted themselves. Vyasa Deva had decided several years ago to make the Himalayas his home but he had not yet decided as to which would be more suitable, Gangotri or Badrinath. He had lived at Gangotri for several years and had been to Badrinath several times, but not to reside there. He went there as a pilgrim. Now he wanted to visit the place to see whether it would suit for residence.

Five Month's in Badrinath

Vyasa Deva proceeded to Badrinath via Haridwar, taking with him a servent named Narottam Singh and stayed in the Punjabi Kheshtra, situated on the bank of Alakhnanda. It was a quiet and lonely place. Pandit Jagat Ram who was formerly a Manager at Uttarkashi,

these days was Manager of Badrinath. He was a great follower of Vyasa Deva and provided all facilities to him. Vyasa Deva prepared his programme of Yogic Practices and settled down. Meanwhile Swami Dayal Muni accompanied by about a half a dozen sadhus came from Gomukh. The route from that place to Badrinath is extremely difficult. One has to climb down a height of about 20,000 feet. Three of the fellow travellers, had become blind due to the brilliance of ice. The names of companions were Brahmachari Mahaveer, Saint Gurudeo Das, Avadhoot Parmanand, Swami Kailashnand, Brahmachari Prabhodhanand and Ganga Muni. Their collie was Dalip Singh. They all had come from Gangotri and had given up their homes. They were the first to use this route which they had discovered. After that other pilgrims started using it. Seth Tulsiram had sent Rs. 1500 to Vyasa Deva to meet the expenses of sadhus according to their needs. Vyasa Deva called Jagatram and said, "Provide tea at 5.00 PM to the sadhus here. The expenses would be paid. When the Punjabi free kichen is closed. arrange meals also and I shall meet the expenses." For four months free tea and for two months free meals were provided and the Seth was informed about it who replied that in case more money was wanted, it would be sent. This Seth was a devoted follower of Vyasa Deva and had great respect for him. Hence he sent him money liberally. His wife believed that their prosperity was the result of Vyasa Deva's blessings. Sethji regarded him as his Guru and bore his personal expenses and also provided money for charities. The Seth was under the influence of the Radhaswami. His two sons had become followers of the sect and his daughter was married in a Radhaswami family. So far she considered Vyasa Deva as her Guru but now she was initiated in that sect. They said that no man can get salvation except through their Guru. The Seth said, "Efforts are being made to influence me and my wife. Till now we were all followers of the Sanatan Dharam but now our family is gradually accepting the Radhaswami sect. I think I can feel happy only when you have initiated me and my wife. If you would not do me this favour, these people will force me to embrace their faith." Vvasa Deva informed him that his desire would be fulfilled on his arrival at Haridwar, till then he should recite Gayatri which was necessary before initiation. He should also simultaneously practice meditation. Vyasa Deva further said, "I intend to start special vow of silence and meditation on Diwali. Please meet me before that and I shall initiate you on the Baishakhi festival. Come a week earlier. On that occasion, you will have to observe self-restraint and vows. Bring your wife also with you." His family had great trust and confidence in Vyasa Deva. Tulsiram was born in an ordinary family but he grew a man of crores and is now rolling in wealth. He believed that it was due to the favour of Vyasa Deva.

Stay in Patanjal Ashram

Vyasa Deva lived at Badrinath till the Dashera festival. Now the surrounding mountains were clothed with snow and it was very cold. Hence Vyasa Deva with his servant Jagatram left Badrinath and in a few days reached Haridwar where he put up in the Patanjal Ashram because Amarnath had gone out some where. After Diwali Seth Tulsiram and his wife arrived there. Vyasa Deva said to Tulsiram, "If you both consent to become my disciples, a change in your mutual relationship shall be inevitable. You will be a brother and a sister to each other. As the off-springs of a father are brothers and sisters, so the disciples of a teacher are brothers and sisters." The Seth was surprised to hear it, because other sadhus while initiating their disciples do not emphasize on this rule. Vyasa Deva explained, "Those who ignore the rule violate or disregard the injunctions of the scriptures. Many of these sadhus are probably ignorant of the rule and many of them might be disregarding it due to greed and gain. The vow is very difficult. If you can strictly observe Brahmcharya then I can initiate you both. If not only one of you." The Seth had been observing Brahmcharva for the last several years and practised restrains and regulations but he said, "Maharaja, it will be very difficult for me to address my wife as sister." Then on the request of Mansadevi, Vyasa Deva agreed to initiate only the Seth. Of course she was gaining some thing even without initiation. The couple used to come to Vyasa Deva together and he used to advice them simultaneously. They practised religious exercises together. The lady respected Vyasa Deva as her Guru. Vyasa Deva kept the Seth with him for three days and explained to him the various methods of religious exercises. Mansadevi also got what she could. Then they both returned to Bombay and themselves again came to Haridwar a week earlier than Baishakhi. They prepared by fasts etc. as they had been advised and collected every thing for initiation. Vyasa Deva's silence also was completed on the Baishakhi day.

Initiation of Seth Tulsiram

The Seth prepared himself for initiation by fasts etc. as he had been advised by Vyasa Deva before he began his vows of silence. Brahmans were invited to perform Yajna for 4 hours which was followed by the ceremony and sacred thread. Vyasa Deva gave him suitable advice for one hour and then on the Sankranti of the month of Vaishakha 2003 Vikram era, he was initiated according to the rules of the scriptures. Thus he became a disciple of Vyasa Deva. Then the Brahmans and sadhus were fed and given charities and gifts.

Vyasa Deva gave religious advice to Mansadevi also and explained to her the various religious practices. Both of them were told the way of realising the knowledge of the self. On the completion of the initiation ceremony, both of them felt gratified. Seth was a man of crores and there was nothing to worry about their family. Hence they decided to live at Haridwar after the initiation. After some time they returned to Bombay. Tulsiram was the only man whom Vyasa Deva ceremoniously initiated. The object was to prevent him from becoming a follower of the Radha Swami sect.

Yogic Training at Haridwar

After the Seth had left for Bombay, Vyasa Deva started Yogic Training. As the students are taught secular subjects in the educational institutions, so Yyasa Deva imparted the knowledge of spirituality and divinity in his classes. Regular training was given in Yogic practice to the novices according to their ability and aptitude. The knowledge of Yoga is a very ancient science. Its tradition began thousands of years ago in India. In ancient days the Yogis taught yogic practices only to their selected deserving disciples. It was believed that the realisation of soul and Brahma requires constant endeavour spread over several births. But Vyasa Deva has discovered new methods of quick instructions and to popularise it he started his training classes. So far hundreds of trainees have benefitted by his teachings. Of course it is not possible to become great Yogis after a short training but they certainly have gained what they deserved. On the completion of their training the trainees are awarded degrees also.

Visit to Badrinath

Vyasa Deva proceeded to Badrinath in the beginning of the month of June and stayed there in the Punjab Kshetra which was a quiet and

lonely place pretty far from population. There were several facilities at Badrinath, like post and telegraph office and hospital. Barbers and Dhobies were available and there were several shops of food provision, milk and vegetables. For walking also there is an open space. But the place is not free from inconveniences. Every year about a lakh of pilgrims came to visit Badrinath. Hence the place is very congested and meditation is distrubed. Close to Badrinath there were 2 or 3 liquor shops also which was a serious disturbance. Besides, women and grown up children from neighbouring villages carry faggots of woods up and down. Their noise is a disturbing factor. Women of untouchable classes come to Badrinath to sing and dance and camp there for several days. A wealthy Brahman Pandit Shankarlal arranged Dance and music by those women one day. His residence was close to Punjab Kshetra. In fact the land of Punjab Kshetra was gifted by the philanthropic father of Shankarlal. That night Vyasa Deva felt much disturbed. During monsoon malaria rages in this region which disturbs also digestion. Some times the rivers are in spate and pieces of glaciers fall into them. When there is a heavy rain small pieces of rock fall down and obstruct the road. One day Vyasa Deva went to walk on the bank of the Kanchan Ganga when a piece of glacier fell into it, caused in it a sudden rise which drowned about 70 boats loaded with grain bags, and about 20 pilgrims perished. Vyasa Deva felt much pained to witness the tragedy and strove hard to a extricate the dead bodies and to send the injured pilgrims to the hospital.

The village women do the work of carrying fuel. This makes them independent and leads them to corruption. One day an old woman came to Vyasa Deva bringing with her two young girls. The way they behaved, showed that they were corrupt. Vyasa Deva asked Jagatram to drive them away from the Kshetra and he complied.

Death of Bhagwandas's daughter-in-law

Bhagwandas was planning to come to Vyasa Deva to stay with him some for time with his wife and daughter-in-law. As the mountain climate during monsoon is not healthy, Vasa Deva wrote advising him not to come at that time. Unfortunately the letter did not reach him before he left. Bhagwandas's daughter-in law Agyawanti had an attack of cholera enroute and expired. Bhagwandas was much afflicted. There way nobody even to lift the dead body. The people of Garhwal are much afraid of cholera and do not go near the patients. Poor Bhagwan-

das could not reach Badrinath and had to return from the place of tragedy.

Residence at Gangotri

Due to the reasons mentioned above Vyasa Deva did not feel comfortable at Badrinath and wanted to leave the place. He preferred Gangotri to it. At Badrinath he was provided with all comforts but there were great obstacles to his Yogic practices and meditations. At Gangotri there were no physical comforts but there was no possibility of any obstacle to his samadhi and meditation. Hence he requested Dayal to set up a cottage and the kitchen for him at Gangotri. It was estimated that it would cost rupees twelve hundred. Vyasa Deva sent rupees one thousand to him immediately and promised to remit the balance of 200/– later on. Vyasa Deva wrote to Seth Tulsiram to send the money to Dayal. The people of Garhwal did not generally give money or cloth to the Sadhus, but only food if it is begged.

The Temple of Badrinath

The condition of the temple of Badrinath was better this year then before. Since the Government took control of its income its financial position had much improved and several houses and Dharmshalas have been erected. Its income amounts to about a lakh per year. The statue in the temple is not in a standing posture, as in other temples. It is sitting. At Badrinath there is a large plain, in which there is a large variety of flower plants but no tree. On the bank of Rishi Ganga at Badrinath, lotuses grow in abundance. The Vyas cave at Mara-gaon is very famous. It is believed that the sage Vyasa wrote the Puranas at this place. Quite a number of caves here are known after the names of sages and saints. Vyasa Deva was visited daily by a number of Sadhus who poured in large number. Among them avadhut Parmanand was prominent. This year Vyasa Deva arranged a Punjabi free tea restaurant for two months in the kshetra.

Departure for Haridwar

After Dashera Vyasa Deva left for Haridwar. Snowfall had started on the neighbouring mountains and it had become very cold. For a few days Vyasa Deva stayed in the Gujrat Dharamshala. This year Seth Tulsiram also was putting up there. It was on his request that Vyasa Deva went to that Dharamshala. There he delivered discourses

for 15 days which greatly impressed the people. After that he came to Mohan Ashram where he observed silence for 3 months. After that he taught Yoga in which novices made satisfactory progress.

Contact with Dharam Devi

One day some people were listening the discourses of Vyasa Deva at Har ki Pori. There came a lady who possessed high virtues and was religiously minded. She appeared to be picture of gentleness. simplicity of her nature, the sweetness of her speech and her keenness for service possess great attraction. She was the daughter of Lala Karamchand of Amritsar who was a good acquaintance of Vyasa Deva. name was Dharm Devi. But she is known by the name of sister. believed that Brahm is true and world is false. She was as virtuous as her name signified. Her renunciation was strong and extreme. She has preferred the lonely life of hardship at Haridwar to one of all comforts at home. She was not tempted by any greed and never swerved from her path of ractitude. Her life was devoted to self discipline and selfdrill and austerities. Vyasa Deva had known her for years. He became acquainted with her when he observed silence on the bank of the grand canal. Vyasa Deva was much devoted to the study of Sankhya and Yoga and had realised knowledge during the period of his samadhi. The lady listened to him attentively and then put the following questions, to which Vyasa Deva gave satisfactory answers.

Sister— Can you send me into samadhi?

Vyasa Deva- No.

Sister— Why not?

Vyasa Deva— When you are already full of Brahm what for should you enter Samadhi? Brahm itself is Samadhi. When no external object exists then what will be the subject of samadhi. Till you admit duality Samadhi is not possible. In identity or monism there is no meditator, no meditation and no object of meditation. But in the State of Samadhi, the three objects exist.

Sister— In ordinary life the diversity does exist.

Vyasa Deva— When nothing else but Brahm exists how can there be a contact or behaviour. Hence in behaviour you will have

to admit also the existence of a doer. The doer of course is also the enjoyer. You cannot prove that Brahm does anything and enjoys any thing. If one is a doer and also an enjoyer then one cannot avoid bondage and liberation. Hence you will have to believe in existence of the second object which we call the self and which is separate from Brahm.

Sister— I also believe that the Jiva or the self exists.

Vyasa Deva- What is the origin of Jiva.

Sister— When the Brahm comes in contact with ignorance then it is called Jiva.

Vyasa Deva— Where does ignorance come from?

Sister— The six objects have no beginning but they do have an end. The Jiva and the ignorance are included in the six objects.

Vyasa Deva— But you postulated the oneness of Brahm which does not now stand. The theory of beginning-ness and the end also no longer stands and you cannot support the existance of 6 objects either. A thing which has no beginning has no end. Only that which is born or created is perishable. Hence an object having no beginning cannot have an end. That white has no beginning is surely eternal or endless.

Sister— In our behaviour we admit the existence of duality.

Vyasa Deva— If you believe that behaviour also is non existence how can you prove that it exists. In your philosophy nothing exists but Brahama.

Sister— We believe that ignorance has no beginning but it has an end and it is indescribable and it is of two kinds, pure and impure. When the Brahm comes in contact with pure ignorance or Maya then it becomes Ishwar, when Brahma comes in contact with impure ignorance then it becomes the self.

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Vyasa Deva-

What is the cause of the relation between the Brahm and ignorance. There is action and its cause is impression. The cause of the latter is movement, and movement is caused by ignorance. Brahm falls into bondage due to its contact with ignorance. The contact with ignorance makes the Brahm Ishwar or self. The difference between the Brahm and self is that the Brahm is bigger and self is small. But the Brahm, Ishwar and Jiva all get into bondage by mutual contact. As the liberation of Jiva is effected so should liberation of the Brahm be effected. This puts them both on an equal footing. No difficulty presents it-self when you say that the Brahm is eternal, pure, free, formless in-active and omniscient. If we admit that bondage is characteristic of Jiva then we prove that bondage and liberation both exist.

Sister-

But we think that bondage is a mere dream. As dream is false so the world is false.

Vyasa Deva-

Some dreams are true and some false. It was not necessary that all dreams should be false. Dream is a memory of the object which we have seen or heard of or of the joys and sorrows we have experienced through our sense organs. The memory of previous experiences arises through the subtle body but some times the gross organ also begin to act. For example we talk in dream, raise our hand to change our side and some times even walk. The subtle body and the subtle organs ever act just as the state of awakening belongs to the internal organ, so does the state of dream also belong to the internal organ. In our state of awakening several things are done which are false and wrong. If these actions can take place in dream why should you call them untrue or false. The states of awakening and dreaming belong to the internal organ. They are either As a cause the world is real but as an true or untrue. effect it is unreal. If you call the world unreal then what you are saying cannot be real. Hence the analogy of dream is not proper. It is illogical and cannot serve as an example. If you do not believe in anything

but Brahm then to talk of Samadhi, to eat and drink, to endeavour for salvation are all useless. But you are daily striving to obtain salvation and to be free from all sorrows. Hence all that we see is real and nonduality is a mere jugglery of words. Therefore, please leave this nonduality and admit duality and engage yourself in the methods of Samadhi. It will help you to realise the self and achieve complete non-detachment and you will get salvation. Leave this obstinate attitude and obtain knowledge of the same through Samadhi. It is yoga alone through which you can easily actualize the If you so desire stay with me for some time, engage in practice, observe restraint and rules and see through Samadhi the subtle mysteries of the knowledge of self and over self. Through sampragyat Samadhi you will acquire the knowledge of Prakrati and Purush and through asamgyat Samadhi you will achieve extreme non-detachment, and all your mental movements will cease and you will be established in Brahma.

The sister was satisfied by the scholarly answers which Vyasa Deva gave to her questions. She became his disciple and through practice and good society she realised the soul through Samadhi.

Departure for Badrinath

After a few months stay at Haridwar, Vyasa Deva went to Badrinath. Dayal Muni had informed him that necessary materials for his cottage had been collected and it would be built and be fit for occupation by next year. Jagatram had made necessary arrangements for the board and lodging of Vyasa Deva who requested also to provide tea and meals for the Sadhus as he had done last year. He also directed Jagatram to come to visit only when it was absolutely necessary, and that similar directions might be conveyed to other gentleman. After Dashera Vyasa Deva left for Haridwar.

In Mohan Ashram

At Haridwar Vyasa Deva lived in Mohan Ashram. His great and devoted disciple Seth Tulsiram had also come there with his wife. She was pretty seriously ill. Vyasa Deva, therefore, asked him to bring her to Mohan-Ashram where he arranged accommodation for her. She spoke to Vyasa Deva very humbly and respectfully and said, "I wonder if I would live any longer. I have one desire which I fear will not be fulfilled. My younger son Om Prakash is yet unmarried. If I could see his marriage I would have been delighted. My heart-felt desire was to give his bride all the jewellery and money I possess. If you can help me to live my desire will be fulfilled. You are a Mahatma and a Yogi possessing all powers. You are also a guru of my husband. None else but you had the power to fulfil this desire of mine. If you show me your mercy I can be saved."

New lease of life to Mansa Devi

Vyasa Deva was moved by the sobbing prayer of the lady and said, "Mother not one year but you will get four years of life more." The seth was Sitting close by and listening to the talk. Vyasa Deva stood up from his chair and with folded hands prayed to God and employing his mental power said to her, "Just look up, in a short time you will be relieved of the pain in your ribs and heart." Then he pressed his hand on her heart and said, "In a moment you will see that your pain has disappeared." As he was speaking the pain was gone and her temperature came down and she felt all right. For days she had been confined to bed and was unable to get up, but now she rose from her bed and felt at the feel of Vyasa Deva and shedding tears of gratitude said, "Today I have seen what Yogic power you possess and how great you are. I was all but dead but you have given me life and pulled me out of the jaw of death. I can never repay your heavy debt and never forget your miracle. To me you are not a man but God." In four or five: days the lady was fit enough to proceed to Bombay. As Vyasa Deva was about to take vow of silence he gave her necessary permission: After the departure of the couple, Vyasa Deva observed silence for three months and put his novices to two months practice. On the last day of Magh of 1904 V. E. he broke his silence and fed many sadhus. It was the last silence of Vyasa Deva. Now he resolved not to observe it any more. His programme now was to import the knowledge which he had acquired from his Guru to his disciple and devoted all the time to the services of humanity. He said, "As my teacher benefitted me so will I benefit the people by teaching Yoga without any consideration whether a man is big or small." Vyasa Deva's door is ever open for people of all castes and creeds, whether they be rich or poor. He declared that he would in-cul-cate the knowledge of Yoga selflessly, sincerely and

affectionately. This declaration was made when he delivered his last discourse to his disciples. They went to their respective places but Ramlal the brother of Vyasa Deva's devoted disciple Gurucharandatt, and the ladies of the latter's family stayed on. They wanted to be there till Vyasa Deva left for Badrinath.

Five days Samadhi

Vyasa Deva cleansed his body by the six yogic methods and after fasting for two days entered his cottage, closed the door and went into Samadhi which lasted four to five days. He had decided to rise on the purnima. The ladies who were still staying on visited his cottage several times but when he neither spoke nor got up they went away disappointed. Swami Somtirth also lived in a cottage nearby. He explained to the ladies that Vyasa Deva often went into Samadhi and got up only when it was over. Hence they need not wait and waste their time. As three days passed and Vyasa Deva did not get up all his followers went to their homes. This time he had gone into Samadhi for 120 hours. On purnima at noon when the door wasopened, Swami Vishudhanand came to visit him and said, "How are you. You went into Samadhi without informing anybody. All of us were very anxious." Vishudhanand also gave him an account of Ramlal and his family. Vyasa Deva said, "It is seven days since I gave up eating and drinking. Now please get me four chhataks of milk." The Swami was much surprised to see Vyasa Deva wearing the same lustre as before. Somtirth used to have a look at him several times a day but he had not given to him the time of his rising and people were very much worried. Vaysa Deva had not given the time and the day of rising from the Samadhi because he wanted that Ramlal and his family should go away. If they knew the time of Samadhi was five days they would have continued to stay here for five days and would have not left without seeing him. Swami Vishudhanand and Swami Somtirth were learned Yogis. Hence they both loved Vyasa Deva. They were senior to him in age and Ashram. But they were much impressed by his Samadhi of several days. They lived in Mohan Ashram quite often for several months and their followers also used to come there. Vyasa Deva took two chhatak of milk mixed with an equal quantity of water. Then he performed Nauli practice. The stools passed were black. He had performed Basti and Bajroli before he entered Samadhi. However the digestive process continues till the Samadhi is full. Hence the stools become dry and black. The urine also becomes yellow and red. If even after rising a Yogi does not feel urge of passing stools and urine he has to expel it by performing basti and bajroli. The picture on the next page shows Vyasa Deva after this Samadhi.

Departure for Badrinath

After five days Samadhi Vyasa Deva left for Badrinath and stayed in the Punjabi Kshetra as before. It was 1947 and on the 15th August India became free. The British Government however did not like to see India strong and powerful. Hence when leaving this country they left her very weak. It was why on the wake of independence several difficult problems arose. As a result of partition rivers of blood flowed here and there. Countless people become homeless. Thousands of mothers lost their children, a large number of young babies were butchered mercilessly under the very eyes of their parents. Lacs of young women became widows and children parentless. Lacs of women were raped. All round there were slaughters and devastations. The memory of those days still haunts and troubles. Vyasa Deva was at Badrinath then. In September he left for Haridwar, where he found a long crowd of oppressed people. The Government had thrown open Mohan Ashram for them. Yet there was great problem of their rehabilitation. The story of the tyrannies perpetrated were heartrending. His followers told many stories of these tyrannies to Vyasa Deva. He arranged the distribution of cloth and money to the suffering people.

Help to refugees

Vyasa Deva is a kind and liberal man. He feels readily moved by the trouble of the oppressed. He resolved to go to the Punjab to serve the refugees. First he went to Jullundur where he put up with Dr. Narayan Singh. After that he proceeded to Hoshiarpur, where he went round to speak to and console the people. Then he returned to Jullundur and went to Amritsar by Dr. Narayan Singh's car. He simply shuddered at the scenes he witnessed on the way. On either side of the Railway line thousands of corpses were lying scattered. A big convoy of Muslims was going to Pakistan. There were tanks before and behind them for protection. Young and old all were in great affliction and an old Muslim lady was saying, "Jinnah may God destroy you. You

have just troubled us by creating Pakistan. Would that Jinnah had died earlier, so that crowds of people would have been saved." Dr. Vidyawati and Narayan Singh accompanied Vvasa Deva. Amritsar was at the distance of 55 miles but they left at 8.00 AM and reached there in the evening. There they stayed at the residence of Guru Charandatt. The followers of Vyasa Deva came and related to him tragic stories. The whole city was in ruins. Here and there were heaps of debris. The houses and bazar were lying in ruins. Several houses of the followers of Vyasa Deva had been set on fire. Hindus and Muslims both had suffered. Vyasa Deva helped them with cloth and money. Wherever he went he consoled them. The atrocities in Pakistan and the east Punjab are indescribable. The house of Shri Krishan had been raised to the ground. Vyasa Deva gifted his silver utensils of fifteen hundred to Shri Krishan. Vyasa Deva stayed in the Punjab for 20 days and then flew to Bombay and stayed there with Lala Tulsiram at the Marine Drive.

Relieved troubles of followers in 1948

At the residence of Lala Tulsiram Vyasa Deva gave discources on Upanishads. Hundreds of men and women came to listen to him. Now the Seth was in trouble those days. The Income Tax officer had instituted a case against him. People were jealous of him because he was very rich. Some one had made a false complaint against him and therefore he was fined several lacs of rupees. His wife said to Vyasa Deva, "Your devotee is in great trouble and you alone can help him. We have fixed the date of marriage of Om Prakash but in these circumstances it is impossible to celebrate it. None else but you can save us from humiliation." Vyasa Deva was much moved to see the lady's eyes full of tears. He called Harkishin Das, Son of the Seth and said, "Show me the Income Tax Officer who is dealing with the case of your father." That officer used to come for a walk that side. The young man showed him to Vyasa Deva when they were both going in car. The car was slowed and Vyasa Deva used his mental power on the officer. Now that gentleman never spoke to Harkishinlal. He was an arrogant and self conceited man but the moment the eye of Vyasa Deva fell on him he very politely asked Harkishin, "Who is this Sadhu." The young man said, "He is our guru. He has come from the Himalayas and is very kind to us." Vyasa Deva again employed his Yogic power and brought him under his influence. The officer behaved in a very simple and mild manner and said to Harkishin, "Please see me, I will consider your case and try to understand the real position." Harkishin said to Vyasa Deva, "It is for the first time today that he is so gentle and polite. Now a ray of hope is in sight." Then they both returned home. Vyasa Deva and Amirchand went to the Income Tax Officer. Amirchand and the officer talked to each other and Vyasa Deva employed his yogic power on him. They were informed in the evening that the man had a attack of fever which developed into typhoid. Vyasa Deva advised Harkishinlal to have this case transferred to a sympathetic officer which was done. At that time the auditors had come from Delhi. They looked into the papers and helped Harkishinlal. Then a few big officers were found to be his old acquaintance. A few days efforts brought success. Harkishinlal had to pay only the necessary Income tax.

At that time the talk of the marriage of Om Prakash was going on. The girl in view was the daughter of the follower of Vyasa Deva. Agyawanti had spoken to Vyasa Deva several times about this girl. She wanted her as a bride of her son. Vyasa Deva stayed there for one month and benefitted to people by his religious discourses.

The whole family was happy, because the Income Tax affair had been settled. Vyasa Deva had relieved many of his followers of their suffering by his Yogic power. He had acquired many kinds of perfections or Yogic powers but he did not ever dream of attracting people by demonstrating them. For sometime he was moved by the troubles of his followers and then tried to help them. He knew that such demonstrations are obstacles in the progress of Yoga.

Vyasa Deva wanted to reach Prayag few days before the Kumbh fair. But Mansa Devi pressed him to stay because she wanted to accompany him. He told her that she might follow him because he had to reach the place before the Kumbh fair began. Vyasa Deva had delivered religious discourses for one month in Bombay and therefore he had become acquainted with good many people. When he left the city a sizeable crowd bid him farewell.

Two months' stay at Kumbh

From Bombay Vyasa Deva reached Prayag. On the bank of Triveni there were several caves in Kothababa Daya Ram. It was a pleasant spot. The Ganges and the Jamuna are visible from there.

The place is situated on a high hill, over looking the entire fair. But it had to be reached by climbing many steps. Vyasa Deva stayed with his friend Panchanand. He was accommodated on the 1st floor. While staying there he heard the sad news of the tragic demise of Mahatma Gandhi which greatly shocked him and he fasted for a day. India had just became free and required Gandhi's guidance longer. He was the soul of the Indian independence. He had led the country like a general. If God had spared him for some time more the country would have greatly benefitted and would not have been reduced to the condition in which we see her today. But what man proposes God disposes and the inevitable has to be endured.

Residing in Kotha Baba Daya Ram

Vyasa Deva had been to this place several times before and lived there during the life time of Parmanand, on the occassion of Kumbh and the Ardh Kumbh. He had known Swami Panchanand for long. Hence he stayed with him. A great disciple of Vyasa Deva. Seth Devi Das of Amritsar had come from Prayag to open a free kitchen. Seth Tulsiram who was the follower of Vyasa Deva had also come with his There were other disciples and followers of his. On this occassion Seth Tulsiram celebrated the sacred thread ceremony of his son Om Prakash. Vyasa Deva gave the boy the sacred thread and the Gayatri Mantra and made him his disciple. The wife of Lala Devakinandan of Bombay stood up and with folded hands spoke to Vyasa Deva, "Now Om Prakash had become your disciple. Hence I want to give to him the hand of my niece Vimla. Kindly help me in this matter. You can surely do it." The name of Devakinandan's wife was Agyawati and she was much devoted to Vyasa Deva. He asked Seth Tulsiram and his wife, Mansadevi to marry their son Om Prakash Vimla. They promised to obey him after their arrival at Bombay. Agyawati was a philathropist. Vyasa Deva had decided to stay at Gangotri and Agyawati donated Rs. 5000 for building the cottage there which she sent after reaching Bombay. Her husband had expired. She had a son and a daughter. Panchanand loved Vyasa Deva greatly. His disciple Mahabir and others served Vyasa Deva sincerely. Mahavir and Uma Devi were specially keen to serve Vyasa Deva. Lala Devidas stayed there for two months. He loved religious songs and practices and never missed them. Having stayed at the place for two weeks Vyasa Deva and the family of the Seth went to Brindaban, where they put up in

the Dharamshala. While staying there they visited mount Govardhan, Nandgaon, Barsana and all the temples of Brindaban. They also witnessed the festival of Holi. Vyasa Deva, during his stay there, gave discourses for an hour daily and hundreds of pilgrims, men and women came to listen to him. One day Mansadevi said to him, "Whatever property we possess has been acquired by your blessing. You are therefore requested to accept your monthly expenses from us. We shall feel much grateful." Vyasa Deva did not agree because he was already getting Rs. 100 per month from Shri Krishan Khanna and he needed no more money. The lady continued to press him and said, "Please give us also a chance to serve you. Khanna has served you so long. Now it should be our turn. Kindly ask him not to send you money now." Vyasa Deva would not acceed to her request because he knew that if it was done, Lala Srikrishan would feel aggrieved. Vyasa Deva said to the lady, "If I stop taking money from him he will be sorry." The lady said, "You are a Mahatma, not tied down to any body. Why should he feel sorry. It is for you to take money from whomsoever you like." Vyasa Deva said, "I shall speak to Lalaji. If he gladly accepts my proposal then I shall take money from you. But have you spoken to your husband about it." Mansa Devi said, " I don't think I need ask him. I get quite a lot for my personal expenses. In fact, I do not spend all the money I get. Out of it I shall be sending you the money. I get rupees 600 P.M. out of which I shall send you Rs. 200 every month. Vyasa Deva agreed to take Rs. 100 from her which is in those days was quite enough to meet his expenses.

Stay at Swargashram

After Holi Vyasa Deva went to Swargashram and started a yoga training centre there for 2 months. During winter Swargashram was practically empty and the time was suitable for Yogic exercises. Many rooms were available for the purpose. The classes were held from 4 to 6 A. M. and then from 6-30 to 8-30 P. M. Besides Yogic practices, training was imparted also for Yogic poses and breathing. From 3 to 4 P. M. the Upanishads were expounded quite a number joined the training class. Practically all who came to Swargashram became trainees.

In the begining of June Vyasa Deva left for Uttarkashi. Up to Tehri he went by bus, and walked the remaining distance. On his way at Nagoona camp he met Savitri, Dharamwanti and several other ladies.

From there they went to Uttarkashi together and stayed there in the Punjabi Kshetra. But Vyasa Deva lived only for one week and then left for Gangotri.

Foundation of Yogniketan at Gangotri in 1948

Before Vyasa Deva's arrival, Swami Dayal had erected for him a cottage with a kitchen etc. attached. In 1948 on full moon day of Ashadh the yogniketan was inaugurated. Ceremonial worship was offered and the Ashram was entered. Many sadhus and Brahmans were fed. Till then free kitchen used to be run on behalf of Vyasa Deva by Swami Pragyanath at the residence of the latter. But now it was thought not proper to continue there. It was decided to have the arrangements in the Yogniketan so that Pragyanath might not be inconvenienced. Agyawati who had given a donation of Rs. 5000 asked Dayal Muni to build a kitchen, cottage and a dispensary. Swami Dayal was a physician. Hence he consented to treat patients. From Gangotri to Uttarkashi, a distance of 56 miles, there was neither a physician nor a doctor, nor a dispensary, nor aushadhalya. Hundreds of people died without treatment. Among them the number of children was largest. Swami Dayal said that the dispensary would be a boon to the people. Vyasa Deva smilingly said, "All right, you serve the people by your treatment. I will serve them by my Yoga, which is the object of my life." In those days the Deputy Collector and the ranger had come on tour. They were requested to allot land for the purpose which they readily did. A large piece of land was fenced and number of cottages were built inside it. The first donation of Rs. 5000 was given by Dharamwanti. She was the same lady who put a series of questions to Vyasa Deva on non-dualism. It was with her money that the dispensary was founded.

After celebrating the Vijaya Dhashmi there, Vyasa Deva left for Uttarkashi where he lived for few days and then proceeded to Swargashram. After Diwali he started a Yogic training camp to be run from 15th November to 15th March. Quite a number of men and women took part in this programme prominent among whom were Seth Tulsiram and his wife, Jaikishin and his wife, Gurucharan Datt and his wife, Yogendra Pal and his wife and Shrimati Bhagwati.

Departure for Uttarkashi

Having completed the Yogic training camp at Swargashram, Vyasa Deva left for Uttarkashi. Dharam Devi expressed her desire to proceed to Uttarkashi with Vyasa Deva because she could not get a suitable escort. Vyasa Deva gave his consent. She, alongwith several ladies, accompanied him. Up to Nagoona they travelled by themselves, but further on with Vyasa Deva. On reaching Nagoona Dharam Devi felt a severe pain in her ear. Vyasa Deva gave her medicine to drop in and put a bandage on her head which relieved her. The entire route had to be walked. As the ladies walked slowly Vyasa Deva reached Uttarkashi earlier than they. He was walking faster. The ladies met him in the Punjabi kshetra. He lived in Uttarkashi for 15 days. During the period he taught to Dharam Devi and Savitri the method of pranyama, meditation and samadhi, and also the benefits accruing from them.

Departure for Gangotri

After 15 days Vyasa Deva left the place to go to Gangotri. Dharam Devi stayed in Uttarkashi for a month and then reached Gangotri. Yogniketan was still under construction. Hence there was no room for her. Swami Dayal arranged her accommodation in the house of Bhoomanand Pande. Now and then she attended the meetings of Vyasa Deva. She stayed at Gangotri for three months after which she returned to Uttarkashi. She had already donated Rs. 500 for medicines. Now she gave Rs. 1000 more for the construction of a cottage. Vyas Muni and Swami Tapovan used to meet and discuss the subject of Yoga and Vedanta, and went together for walk. After five months stay at Gangotri Vyasa Deva went to Uttarkashi, after Dushera and stayed there in the Punjabi kshetra. Those days Lala Laxmandas. Manager of the Punjabi kshetra at Rishikesh was at Uttarkashi. He had a great love for Vyasa Deva because he was resident of Amritsar, where he used to come to visit Vyasa Deva on the canal. Both of them came together from Uttarkashi to Rishikesh. On arrival at Swargasharam Vyasa Deva made preparation for starting the training camp and the programme of training commenced on the 15th November.

Anandswami's devotion to Vyasa Deva

Mahatma Khushal Chand is a well known sadhu. He was a natural leader and had rendered great services to the Arya Samaj. After

the establishment of Pakistan there arose in him an intense feeling of renunciation. After the 15th August, at Lahore and several other places he had seen destruction of human life, arson, terranies, rapes, loss of property and demolition of houses. This created in him the mood of renunciation. He had six sons and two daughters and was Chief Editor of the Hindu and Urdu Milap. The press was his own. He had all human comforts. But after witnessing the transitoriness of the world he took to the life of an ascetic. Even as a householder he was as good as an ascetic. He observed celibacy and had entrusted his whole affairs to his sons. Without informing his family he went to Yamuna Nagar and received initiation into sanyas from Shri Atmanand. His wife, his sons and daughters knew what he was going to do. His entire family had reached Yamuna Nagar before initiation. His wife Mela Devi sank into grief and considered herself helpless from that moment and went bitterly. They have left every thing in Lahore and with great difficulty had reached Yamuna Nagar to save their lives. They set up some business at Delhi and began to lead a peaceful happy life. But just then the lady's husband became a sanyasi she felt very unhappy on this account. One day Shrimati Bhagyawanti came to her and said, "Please come with me to my Guru Vyasa Deva. At present he is running a yogic training camp. You will surely get peace there and will be relieved of all worries." Bhagyawanti took Mela Devi to the camp. Vyasa Deva received her very kindly and consoled her and arranged everything for her. He assigned a room and deputed a servant for her and with great affection he put her to training. Every day he spoke to her on renunciation. In a week she gained more than what others gained in a year. She could see the light in Brahmarandhra which illuminated several objects. She could sit in one pose for three hours. After a few days she was free from all worries and felt happy and healthy. While doing Yogic practice she felt particular bliss. It was due to the kindness and sympathy of Vyasa Deva, that she became healthy and happy. Now she did not lament that her husband had became a Sanyasi. Her progress surprised all the novices. After a month she informed her sons. daughters and daughters-in-law as follows, "I am experiencing indescribable joy at this place. I had never experienced it before. I have gained divine strength. I feel supernatural peace." The members of her family felt happy to read her letters. They all came to Swargashram and received the training. Her son Ranbir and his wife, her second son Om Prakash and his wife and her daughter and son-in-law all started

yogic exercises and were much benefited. Mela Devi wrote the following letter to her husband who had now taken the name of Anand Swami and was observing silence and practising austerities at Dehra Dun.

Revered Swamiji,

A few months ago you left me helpless and in thick darkness. You aught to have taken me with you so that I could follow the path which you had chosen for yourself. My salvation lay in following the same path. But I am sorry you did not do your duty. Rather you threw me into a dark well and renounced home to become a Sanyasi. After your departure I understood that this world is transitory and all relationships are selfish. There is none in the world whom I can say mine. It is a mere self deception to care for this world. God up-lifts the sinners. He is their great saviour. He is the support of the supportless and purse of the purseless. That Almighty God has helped me to obtain heavenly light, by the help of which I have climbed out of the well of worldliness and find myself in light and experience joy and quiet. Your departure from home had caused me great grief and all round I could see nothing but darkness. I thought my future was uncertain. You had made so many promises at the time we married. With you I had shared joys and sorrows but you departed in quest of quiet and spiritual joy. The joy and bliss in search of which you left your wife, son and daughters has come to me by the help of Vyasa Deva who has accepted me as his disciple. I cannot describe the joy I feel. It is beyond the power of pen and tongue to say anything about it. After I came in contact with this sage I did not feel the anguish arising from your leaving home and taking sanyas. Now I am all joy. My agony and grief are gone. I am enjoying perfect happiness. I request you to come and obtain from Vyasa Deva the light and joy and happiness. In the path of happiness you are following his life will be of great help and you will realise the self and feel immensely gratified. This knowledge would be the means of liberation from all pains and sorrows caused by the cycles of birth and death. You were my life companion and done me many acts of kindness. I remember them and therefore, urge you to pursue the path of the realisation of the self and Brahma. To make your valuable life meaningful come to Vyasa Deva where you will fulfil the objects of life.

> Your servant, Mela Devi.

As soon as Anand Swami Sarswati read the above letter there arose in him a strong desire for realizing the soul. Vyasa Deva's training camp of four months was now over. Anand Swami came to Swargashram to see him, he advised him to proceed to Gangotri. At that time Anand Swami returned but reached Rishikesh on the date appointed. Vyasa Deva had left for Gangotri accompanied by a servant. He travelled by bus as far as Tehri. Further, he had to walk the whole distance. In three days he reached Uttarkashi and stayed there for about 10 days in the Punjabi kshetra. Then he hired a coolie and from Uttarkashi he reached in four days. He rested for four days and then Anand Swami was introduced Anand Swami to all the Sadhus there. engaged in religious exercises for a number of years. He had acquired control on his body and mind and was completely detached and withdrawn entirely from all worldly things. Thus he was equipped with all the means necessary for high religious life. For years he had been observing all restraints and regulations and for four hours he could sit in one posture. He had been carrying on the religious practices for a long time. Hence in only eight days he realised the soul. Vyasa Deva's mental powers were very strong those days. He had great affection for Anand Swami who is one of the few great pillars of the Arya Samaj. Hence Vvasa Deva helped him in realizing the self in a short time. Vyasa Deva was sure that if Anand Swami realized it then thousands of people would be benefited by him because he is a wandering teacher.

Anand Swami's self-realization.

Anand Swami is the first disciple of Vyasa Deva whom the latter helped in realizing the self in the shortest possible time. For achieving this object Vyasa Deva concentrated all his powers on him. Anand Swami was asked to be present at 8.00 A.M. which he regularly and punctually did. Vyasa Deva asked him to sit in sidhasan for two hours and then concentrate on an object and meditate inwardly. After that he was asked to close his eyes and divert all his thoughts to Brahmrandhra. Vyasa Deva said, "When you will meditate on the Brahmrandhra, a great light will appear. Do not be nervous and afraid of it tut try to steady it. When you have done it throw the light towards your base or mooldhar. This light looks like lightning. By its contact a red or yellow white light will rise from the base and illuminate your entire body. With its help you will see your entire gross body. As after dissection a doctor sees the nerves, bones and marrow so you will

see everything of the gross body very clearly and obtain real knowledge of the body to which man is so much attached." When Anand Swami entered the Brahmrandhra after having concentrated on an object, spiritual light appeared. This light was so strong that the Swami received a great shock. He rose about three feet from the ground and then fell down. But his pose was not disturbed and he was not at all injured. However his eyes were opened. Vyasa Deva asked, "What has happened." Anand Swami said, "An effulgent light emanated from you and entered me. It was very very strong and I could not bear it. Hence it threw me away. I have not been at all hurt and I feel my body very light." Vyasa Deva said, "Sit down carefully. I shall now employ less power." Anand Swami sat steady as before. In his Brahmrandhra a mild light appeared which grew gradually stronger. He moved it to the base and saw the entire external body. Next day's exercise manifested to him all the chakras. Third day he learnt the science of breath, its movements, method, action at 10 points, its colour and form, on the 4th day he saw the light in the Brahmrandhra and the mental strength in the subtle body. On the 5th day he visualized the five mantras and the gross elements. He saw their causes and effects and actions. On the 6th day he saw clearly the sheath of knowledge, through the sheath of the mind and witnessed the organs of knowledge and the organ of actions at their works. On the 7th day he entered the sheath of bliss and saw the subtle breath, the egoism and the action of the mind. On the 8th day Vyasa Deva showed him the casual prakarti and the self in the chitta. He steadied Anand Swami in his self and sent him in to Samadhi for several hours. When he rose from the Samadhi the Swami fell at the feet of Vyasa Deva and said, "Sir with your great kindness my desires are fulfilled today. My spiritual thirst is quenched. Today I feet that my life a success. The object for which I renounced home and became an ascetic has been achieved today. In fact, it is today that I have realised what my real form is. I have seen my soul and left wandering hither and thither. Now kindly bless me that my knowledge may became steady." Vyasa Deva said, "Yes, after practice for some time it will became steady. Now what you have to achieve is perfect non-attachment. This is achieved by personal afforts. So far I have given you only half the science. You are entitled only to so much. When what you have achieved becomes steady, then you will be given science of divinity. When you have completely assimilated the science impart it only to a fully determined person and to none else." Then Anand Swami said, "Sir your Guru taught to you the science of soul

and the science of divinity through Samadhi only in 17 hours." Vyasa Deva said, "There is a great difference between your life and mine. I am a celibate since birth and had devoted my life so far to yogic practices, possibly I was performing these exercises in my previous birth also, and in my present life too I have gone through those exercises and have practised austerities, renounced home and taken to extreme renunciation. You spent your powers on your household life. Hence there is no comparison between your life and mine. You have been put to 19 hours of yogic exercise in a day and you have realised your self. When you have steadied this science I hall give you the science of divinity." Anand Swami stayed at Gangotri for five months and continued to steady and digest the science of self. Anand Swami wanted to present Rs. 500 to Vyasa Deva but he would not accept it, because he has taken a vow not to take any present from any Sadhu. When both of them were discussing the question, Swami Dayal Muni happened to come and intervening said, "Give me this amount and I shall build a cottage for the Swami in the Yoga Niketan." Vyasa Deva and the Swami both accepted the proposal and in short time the cottage was built and Anand Swami's name was inscribed on it. It is now known by the name of Anandkuti.

Training at Tapovan in 1951

In the month of October Vyasa Deva left for Uttarkashi where he lived in the Punjab kshetra. The Swami said to him. "Please set up your yoga training camp for two months this time at Dehradun." Vyasa Deva accepted the proposal for running the camp there in December 1950 and January 1951. Anand Swami went to Tapovan and made all necessary arrangements for the training camp and advertised it in the papers. Towards the end of November Vyasa Deva reached Dehradun and having stopped for four days at Babu Daulat Ram's residence proceeded to Tapovan.

Anand Swami had written several articles for papers from Gangotri, describing in details the noble work of the Sadhus there. He had also published an account of his realisation of the self through Vyasa Deva. It had created interest in the people for yoga and self-realization. Hence hundreds of them flocked for yogic training to Tapovan. Very suitable arrangements had been made there for board and lodging of the visitors. Shrimati Dharam Devi and Bhagwanti came to pay their respects to Vyasa Deva and said, "Sir, Anand Swami said in one of his discourses that you have fulfilled all his desires and

put him on the path of real happiness for which, he said, he was deeply grateful to your good self. On the Hari ki pori you extended to us your kind promise that you will help us also to realize the self by putting us into Samadhi but you have not kindly done it so far." Vyasa Deva said, "At Swargashram a training camp would be set up for two months. There all your desires will be fulfilled." In the training camp in Tapovan the classes began at 4.00 A.M. The first class worked for two hours. Then it was held for two and half hours and again lastly for an hour or two. In this way from 4.00 A.M. to 10.30 A.M. the yogic training was imparted. Different classes were held for different groups of varying aptitude. In the yogic literature of India this method is nowhere referred to. It is a new method which has come from the mind of Vyasa Deva and it has greatly benefited those who want to pursue the path of spirituality. Novices were grouped according to the stages they had reached in the yogic direction and the capacity they possessed for acquiring further knowledge. Quite a number of persons had come to be trained and from Dehradun also people came daily. On Sundays Vyasa Deva spoke for two hours explaining, expanding the secrets and teachings of yoga, to listen to which thousands of women and men came from distant places. One day a learned Doctor questioned Vyasa Deva, "Do you mesmerize your listeners because I find that they hear you with pin-drop silence. Even their breath is in audible." Vyasa Deva said, "I do not know mesmersim. It is one thing if they are affected by my yogic power." Vyasa Deva spoke on the eight aspects of yoga those days.

Treatmant of Visheshwarnath Datt

From Dehradun came Shrimati Sheela Devi who had heard much about the Yogic powers of Vyasa Deva. His discourses were the talk of the town. The lady said, "Sir my husband wants to come to pay his respects to your good self." Vyasa Deva said, "You need not ask me. He may come when it suits him." Then Sheela Devi said, "To reach this place the height has to be climbed but he is very weak and has been ailing for long. He is unable even to ride a horse." Vyasa Deva requested Baba Gurmukh Singh to arrange a dandy for Visheswarnath, husband of Sheela Devi. He was a Government servant already retired from the salary of Rs. 1600. But soon after retirement he became ill and weak. He had received several treatments but had not benefited He had heard that Vyasa Deva was a great Yogi

who had come down from Gangotri and had cured several patients by his mere blessings. Visheshwarnath therefore was desirous of getting his blessings and wanted to come to him for this purpose. He came by the dandy sent by Vyasa Deva and met the latter very humbly and respectfully and with hand folded said, "I want admission to your training camp." In fact his main desire was to regain his health. Yogic training was a secondary consideration. Vyasa Deva gave him the admission. Visheshwarnath came to the camp daily and made satisfactory progress in his health in about a week. He said to Vyasa Deva, "I do not need dandy now because I can ride a horse." After a few days he had regained strength enough to walk the distance. Vyasa Deva was very kind to him and cured him by his Yogic powers. Cure and yogic practices went together. Yogic exercises awakened his kundalini and he could see his internal organs, the chakras and pranas. Visheshwarnath expressed deep in debtedness to Vyasa Deva because he knew that he had regained health only through the kindness and yogic power of his. He now decided to pass the remaining part of the life in close contact and service of Vyasa Deva.

Arrival of Brahamchari Jagannath

After a long time Brahmchari Jagannath came to the training camp and stayed for two months. He succeeded in training the knowledge of the Brahmrandhra and thought that his life's aim would be realised by this contact. He began to attend every four months the training camp run by Vyasa Deva and after several years of Yogic exercise he succeeded in realizing the self.

Arrival of Captain Jagannath

After his retirement Captain Jagannath came straight to the training camp at Tapovan and said to Vyasa Deva, "My wife has expired and my sons and daughters are married and happy. I am now not bound to the family and the pension I got is enough to support myself. It is a great privilege for me to see you today. Now I want to sit at your feet to realize the soul. For years I have been in quest of a learned yogi. Fortunately I have found in you the Guru I was searching for. I now dedicate myself to you and think that it will bring me happiness. Vyasa Deva permitted to him to do it and after several years of yogic and religious exercises he obtained the knowledge of the self.

Arrival of Mahatma Prabhu Ashrit

On this occasion Mahatma Prabhu Ashrit (formerly Shri Teckchand) came to Tapovan. He had met Vyasa Deva in Swargashram. He is an author of several books and has popularised the recitation of gyatri in Sindh, the Punjab and several other provinces and greatly benefited the people. After leaving home he was a Vanprasth for several years and had obtained several perfection through silence and had done austere religious exercises. There was a great attraction in his speech and personality. Hence thousands of men and women had become his disciples and listened to his discourses on devotion to God with great keenness and earnestness. While a Vanprasth he had rendered meritorous services to the Arya community. He took his message of a life of selflessness to the distant corners of the country and prepared such worthy disciples who resolved to dedicate their entire life to a noble cause. When his renunciation reached the extreme stage, he became an ascetic and assumed the name of Prabhu Ashrit and dedicated his remaining life to the service of God. He prostrated before Vyasa Deva and wanted admission to the practice of Yoga. Vyasa Deva was very glad at his austerities and also at his service to humanity. He stayed with Vyasa Deva for three years and through yogic practices realized the soul and considered himself very fortunate. Among the disciples of Vyasa Deva he was the humblest. He was exclusively devoted to God and Guru. He always sits at the feet of Vyasa Deva, never on a raised seat. It may be night or day he puts off his shoes at a distance and having made his obeisance, remains standing and sits down only when permitted and does not retire to bed without taking leave of Vyasa Deva. Whenever he gets a chance of staying with Vyasa Deva, he presses his legs. Vyasa Deva tried to dissuade him from doing it but he would not give up what he considered his duty Once he was staying with Vyasa Deva at Uttarkashi. Mahatma Prabhu Ashrit is senior to Vyasa Deva in age. Yet every night he went to press the legs of his Guru. One day Vyasa Deva said, "Look here and listen to me. Do not bother to press my legs. I am neither too old nor very weak and I am not senior in age." As Vyasa Deva did not like it he bolted inside the door of his room at 9.00 P.M. As usual the Mahatma came to serve him and finding the door closed remained standing there. The servant said. "Vyasa Deva does not like you to take the trouble of pressing his legs and therefore has closed his room." The Mahatma was much pained to hear it, stood against the door and pressed the frame for one hour, considering it as a

substitute for his Guru's legs. In the morning the servant related the story of services to Vyasa Deva. When Prabhu Ashrit came to pay his respects to the Guru in the morning he said, "I understand that you pressed the frame of the door for one hour last night." The Mahatma replied, "You deprived me of the privilege of pressing the noble legs hence I pressed the frame imagining it to be your leg." Vyasa Deva owned defeat and allowed the Mahatma to do as he liked. The other disciples were much impressed by the love and devotion of Prabhu Ashrit.

Arrival of Vaidya Thakur Datt and his wife

Thakur Datt Vaidya and his wife daily came to the training camp and participated in all the items of its progamme and felt very benefited by it. Mrs. Thakur Datt was a devoted disciple and felt deeply interested in yogic practices. She had very nearly acquired perfection and used to go into pretty long samadhies.

Seth Jhabhalal

Seth Jhabhalal Saraf was a devoted follower of Vyasa Deva and had made great progress in yogic practice by attending yearly training camp. He had also been to Uttarkashi and Gangotri with Vyasa Deva.

Other Devoties

Chaudhary Jairam Singh and his whole family attended the yogic training camp for two years and engaged very earnestly in the exercises and made satisfactory progress. Baldev Mitra Bahal and Mrs. Bahal attended the training camp of Vyasa Deva for several years. Besides the procurement the persons mentioned above many leading citizens of Dehradun attended the camp.

Devotion of Gurmukh Singh

Baba Gurmukh Singh was a philanthropist to be emulated. It was he who spent lacs of rupees on the construction of the Topovan. He was devoted to Vyasa Deva and held him in high esteem. He considered Gayatri as his breath. He daily recited and meditated on it. While doing Yogic practice he had visions of many sadhus who delivered to him the religious discourses.

Conclusion of Training camp

By two months of the Yogic training not only the people of Dehradun but many others who from outside benefited themselves and made spiritual progress and got in sight into yoga which ennobles life. It created in them a desire for further spiritual progress and disseminated the knowledge they had gained to other places.

The concluding function of the training camp was celebrated with great eclate. Anand Swami and Baba Gurmukh Singh arranged a great yajyna and invited several great scholars on the occasion.

Great Yajyna

A big altar in the form of the temple was erected and decorated with flowers. It had four gates. The Yajyna was performed by learned scholars of Karamkand. It was made so attractive and interesting that hundreds of men and women attended it. Its concluding function was really worth seing.

A great Assembly

The seating arrangements for the visitors were very well done. They numbered about 25000. But Anand Swami managed everything with efficiency. People co-operated with him very well. Vyasa Deva was unanimously elected president of the meeting. He accepted the honour on the insistence of Narayan Swami and Baba Gurmukh Singh. Several learned discources were delivered in the meeting in which Vyasa Deva was very highly spoken of not only by the people of Dehradun but also by those coming from distant places. The managing committee of the celebrations offered grateful thanks to Vyasa Deva who delivered his presidential address and the function concluded.

Address to the audience

Vyasa Deva said, "By your participating in these religious celebrations you have put the Ashram under a deep debt of gratitude. You have sanctified your lives by religious exercises and yajyna. For two months I have guided hundreds of men and women in the religious exercises and have tried to awaken their spiritual sense which leads to the realization of the self. I am delighted to witness the interest which you have taken in yoga practice. The novices travelled five or six miles per day to attend the training classes, which evidences their desire for

acquiring the knowledge of reality. Some of you have made special progress in this direction which is a matter of gratification. In this age Yoga is the only easy, simple and intelligible method of realizing the self and Brahma in one life. You should continue to practise the methods of meditation and Samadhi which I have inculcated in these two months. Human life is devided in two parts. Suppose the span of life is hundred years, then the first 50 years should be devoted to the worldly affairs and the remaining 50 years should be dedicated to the realization of the soul and acquisition of salvation. To pass the whole life in worldly affair is no wisdom. This is done even by the birds and cattle. The object of human life lies in realizing the self. During last two months the ways and means of preparing for the wordly life and spiritual life were explained, by pursuing which a man can became godly. The best method is the ashtang yoga (eight fold yoga) which leads to the knowledge of reality and creates feelings of renunciation, and ultimately a man can obtain complete bliss and quiet. I hope by treading on the Yogic path you will fulfil the real object of human life and deliver your self from all pains and sorrows.

The Vedic Ashram rendered you service which will immensely benefit you. It has employed its energy and money to provide comforts and convenience to novices and visitors. Hence the organiser deserves our special thanks. You should also be thanked because you took the trouble of coming here."

At the conclusion of the celebrations Pandit Thakur Datt took Vyasa Deva to his residence situated on the Rajpur road where hundreds of people flocked to be trained in Yogic exercises and to listen to his ennobling discourses. The people of Dehradun were greatly impressed by the teachings of Vyasa Deva. When they pursued him earnestly he consented to run a ten days camp at Amrit Dhara from 3 to 5 P.M. Vyasa Deva preached to the people who daily attended his discourses.

Effects of his mental power

Chaudhary Jairam Singh, Ubairoi and his wife were deeply devoted to Vyasa Deva. They attended the Dehradun camp also. At present they were in great trouble because there were two cases against them, one in the Dehradun court and the other in Allahabad High Court. If they were to lose these cases they would be reduced to poverty. Hence they approached Vyasa Deva for help. He felt pity

for the family because they had great respect and attachment for him. Vyasa Deva asked Ubairoi to show him the Judge. He was taken in tonga and the judge was shown to him. Vyasa Deva returned to Tapovan. The case was to be heard after two days. Vyasa Deva did not take his morning meals and started employing Yogic power on the Judge seated in a jungle nearby. Vyasa Deva employed his powers on the judge and inclined him towards Chaudhary Jairam Singh. The result was that the case was decided in favour of him. The second case was pending in the Allahabad High Court. The Photo of the Judge was arranged and Vyasa Deva began to practise on it.

With his Yogic power Vyasa Deva succeeded in getting a favourable judgement from the Allahabad high court also for Jairam Singh. On the day the judgement was to be delivered Vyasa Deva observed silence for several hours and forewent his lunch. The success in the case was due to this. After success in these two cases the whole family began to respect Vyasa Deva immensely and their attachment to him grew greatly. The family now began to believe him implicitly and obeyed him literally. Now they devoted most of their time listening to religious discources in the company of Sadhus. Mrs. Ubairoi considered Vyasa Deva as Krishna which facilitated her religious exercises and she began to foretell future. She thought she was very close to God. Seeing this Ubairoi was much impressed and began to attend Ashram for training. Sri Narayandas Kapoor, his wife Savitri Devi, Mela Devi, Shanti and Leela came from Delhi to attend this training camp. Lala Gurucharandas came from Amritsar along with other relatives to be benefited by the occasion.

Sarla Devi in the Training camp

Sarla Devi of Amritsar held Vyasa Deva in deep respect. She had done Yogic exercises under his direction several times before. She could enter seven hours Samadhi and do Kumbhak for about seven minutes. She had lost her husband in her young age and had only a son. She used to lament her husband's death night and day. Her mother brought her to Vyasa Deva in the Kothi of Mulkhraj at Amritsar. The young widow felt much consoled by the teachings of Vyasa Deva and after some days of contact with him a great change occured in her life and she began to follow the path of Yoga. She became free from sorrows, anxities and griefs and dedicated her life to God When Vyasa Deva conducted his Yogic training camp she used to come there with

Lala Gurucharan Datt and she made fairly good progress in Yoga. Her father-in-law and mother-in-law resided in America. After a few years Sarla Devi and her young son Jagdish also were taken there.

Miracle of Yogic power

When the Yogic training camp was going on in Swargashram, Vyasa Deva received a telegram from Ranbir, Chief Editor of the Milap saying, "My brother Yudhbir is seriously ill at Hyderabad. I am flying to him. I am your dear disciple and a sincere follower. I, therefore, humbly request you to save my brother. Kindly bless him so that he recovers rapidly." On reading the telegram Ranbir's mother, sister and brother-in-law felf extremely worried. Vyasa Deva said, "I have never seen Yudhbir and do not know anything about his features and complexion. Hence it would be very difficult to employ my yogic power." Vyasa Deva then asked Narayandas Kapoor to sit before him because he was knew very well the features and complexion of Yudhbir. He was asked to concentrate on the figure of Yudhbir, and Vyasa Deva employed Yogic power on him. Vyasa Deva stood up and worked on Kapoor. One day at 10 o'clock Vyasa Deva exerted for half an hour and transmitted his power through Yudhbir to Kapoor. When Vyasa Deva commenced he saw a room in his mind, then a bed and later Yudhbir himself, covered with sheet. By his side his wife and servant were also sitting. Vyasa Deva now could clearly see the features and complexion of Yudhbir. Yudhbir was quite unconscious but the employment of Yogic power created some sensation and his body, showed a faint movement. After 20 minutes he regained consciousness and sighed that he would like to sit. He was seated against a cushion. Then Vyasa Deva told Kapoor that Yudhbir was all right and a telegram might be sent to enquire after his health. An express telegram was sent and a reply was received that the patient was all right. Ranbir reached Hyderabad at 11.00 and was pleasantly surprised to see Yudhbir sitting in bed and said, "I received a telegram of your serious illness calling me here immediately. A few hours ago your condition was critical but have recovered so quickly. I was shocked to read your telegram. Sita told me that till 10 o'clock your condition was the same as at the time of wiring to me. It is a great kindness of God that in one hour you have improved so much even without any change of treatment." Ranbir said, "A telegram was sent to Vyasa Deva and Sita was told about it. I was sure that Yogic powers of Vyasa Deva would restore Yudhbir to health." He said to Sita, "The Yogi who has given him health lives at Yogashram. He is very kind to our family." Then a telegram was sent by Ranbir to Vyasa Deva. Ranbir's arrival and recovery of Yudhvir were wired to Vyasa Deva. Ranbir said that Vyasa Deva had used his Yogic power. Then the following letter was sent to Vyasa Deva from Hyderabad. "I am all admiration and surprise to see your wonderful Yogic power. Yudhbir had been unconscious for several days and was on the point of death. But in two or three hours he has recovered so much that he can walk. I am deeply grateful to you. This indebtness shall ever remain impressed on my heart. I wish I had adequate words to express my gratitude but I cannot express it either by speech or by pen. My heart is full of gratefulness to which I cannot give expression. You have given a new lease of life to my brother and my whole family is beholden to you for it. Yudhbir is now perfectly all right and I am returning to Delhi tomorrow."

Dharamwati visualizes sheath

Dharamwati and Bhagyawanti received training in Yoga in Swargashram training camp for two months. Dharamwati was yet under great influence of vedant principals. She had assiduously studied Vicharsagar, Yogavashishtha, Advatasiddhi, Virhta prabhakara, Vendanta Darshans and Upanishads from her precepter. Vyasa Deva guided her in such a manner that for several hours she was in Samadhi, entirely oblivious of her surroundings. This year her kundalini was awakened. The six chakras were passed through and she visualised the subtle body in her Brahmrandra. Dharamwati said to Vyasa Deva, "What is the use of visualizing these things?" Vyasa Deva said, "These are the methods of subtlizing intellect. The knowledge of non-soul objects leads to the self, and the truth-bearing intellect is aroused, through which the self is perceived. Pursue what I tell you with confidence. When you will be steadied in your self then you will understand whether the self is one or many and whether you are one with God or different from him.

Bhagyawanti gains knowledge of kosh (Sheath)

Bhagyawanti was greatly interested in Yoga and generally participated in the training camp. When Vyasa Deva started training in Yoga he setup the first training camp in Mohan Ashram. There Bhagyawanti under went some exercises. She was a devout follower of Vyasa Deva and carried on Yogic exercises with great deligence. She had visualized the sheaths of Unna, Prana, Mana, Vigyan and tried continously to assimilate this knowledge.

Vyasa Deva had 40 trainees in his camp this year. Almost all of them made satisfactory progress and succeeded in raising their spiritual standard. The conclusion of the camp was marked by the friendly dinner and the trainees left for their respective places.

Stay at Haridwar

The Kumbh fair was going to be held this year at Haridwar and great preparations were being made for it. Seth Tulsiram of Bombay was also on a visit to Haridwar. He took Vyasa Deva from Swargashram to Haridwar in his car and arranged his religious discourses at his residence. Vyasa Deva spoke daily for half an hour. His talk was attended by hundreds of men and women who had come to attend the fair. Meanwhile Narayandas Kapoor came to Haridwar by car and took Vyasa Deva to Delhi. They all stayed in Connaught Place. Once Vyasa Deva smiled and said to Ranbir, "Now the tradition of taking Sanyas has begun in your family and in fulness of time you should also follow your father." Ranbir said, "Surely Sir, please bless me for it." Vyasa Deva promised to pray for him and said, "May God bless you." Ranbir brought Vyasa Deva back to Haridwar by his car. There the latter delivered discourses for 10 days at the residence of Tulsiram.

Mela Devi and Bhagyawanti expressed their desire to accompany Vyasa Deva to Gangotri. Vyasa Deva agreed. Anand Swami also said to Vyasa Deva that he also would like to proceed there. Vyasa Deva requested him to bring Mela Devi and Bhagyawanti with him.

Departure for Gangotri

Due to Kumbh fair Haridwar was much crowded. Seth Tulsiram's residence also was full of his friends and admirers and followers of Vyasa Deva. Besides Cholera was raging in the city and Vyasa Deva also had an attack. But due to timely treatment he recovered soon. After the kumbh, Vyasa Deva again went to Swargashram. There he stayed about two weeks and then left for Uttarkashi and after a week's stay there he started for Gangotri.

Arrival of Ramanlal and Keshavlal

Seth Raman Lal and Keshav Lal came to Gangotri accompanied by their friends. With them were also Seth Raman Lal, Lallu Bhai and Seth Bhagilal, Chota Bhai and Shahaji of Ahmedabad. They came to visit Vyasa Deva and were very glad to go round Yogniketan. Seth Raman Lal requested for permission to build a cottage for him in Yogniketan. Vyasa Deva thankfully consented. The Seth stayed there for three months with one single servant. Raman Lal, Lallu Bhai and Bhogilal promised an annual donation of Rs. 300 for feeding the Sadhus. They have been sending the amount regularly for the last 12 years. Seth Raman Lal put Rs. 4000 at the disposal of Vyasa Deva for the construction of a cottage for him. This seth was a good acquaintance of Dayal Muni. He assured the Seth that the cottage would be ready for occupation during his stay. The Seth decided to visit Gangotri every year during summer. He had great respect for Saints and Sadhus, specially for those in the Himalayas. He has been sending money to Swami Tapovan and Swami Krishna Ashram for the last several years.

Life to Seth Raman Lal

The Seth had been told by several astrologers that he would die the following year. He himself was an astrologer. His calculation also pointed to the same conclusion. The Seth told it to Vyasa Deva and desired to die at Gangotri. Vyasa Deva said, "You do not worry. One day death has to be faced. Even if he lived ten or twenty years more the same worry or fear would assail him when it comes. It is no use worrying about what is inevitable." The Seth said, "I have heard from saints like you that sometimes a Sadhu can give a longer lease of life." Vyasa Deva asked him to stay at Gangotri with him and assured him that his death would be postponed and he would live longer. Surely, next year by God's grace the time of Seth's death was averted and he lived for twelve years more. Then he began to hold Vyasa Deva in great reverence and gave Rs. 20,000 in charity at Gangotri. He stayed at Yogniketan for four months, during which on every religious festival he arranged a big dinner for saints and ascetics and constructed two wooden bridges one across the Ganges and the other at Kedarnath. At Yogniketan he constructed two cottages at the cost of Rs. 4,000 and distributed blankets and sheets to Sadhus. First year he gave twenty thousand and next year Rs. 14,000 in charity. He is a lover of God and liberal philanthropist. He gets up at 4.00 A.M. and keeps himself occupied to prayer, and worships till 11.00 A.M. From 11.00 to 12.00 noon he attended on Vyasa Deva and practised meditation. For one hour he was in Samadhi and enjoyed bliss. He constructed a small canal for Yogniketan at the cost of Rs. 1500. For three years he stayed at Gangotri and gave thousands of rupees in charity. He used to give

even before 1/4th of his income in charity and now increased it considerably. No begger ever went disappointed from his door.

Anand Swami's devotion to him

Anand Swami, his wife Mela Devi and Bhagyawanti came to Gangotri for religious exercises. He was exclusively devoted to Vyasa Deva. There are always two servants in the Yogniketan. But Anand Swami himself brought water for Vyasa Deva from the Ganges. He very much liked staying at Gangotri. For several years he came and resided there and steadied what he had learnt about the self. Here he wrote two books. By Vyasa Deva's efforts a post office was also opened at Gangotri. Swami did not get any suitable accommodation at Uttarkashi. Hence he requested Vyasa Deva to construct a Yogniketan there also so that the difficulty of getting the accommodation there might be removed. Anand Swami and Dayal Muni used to treat patients and give them free medicines. Hence they come to Yogniketan from Uttar-Besides from Uttarkashi to Yogniketan there was no dispensary. Hence the dispensary of Anand Swami greatly benefited the people of that place. For five months they gave free treatment to all the Sadhus. At the beginning of September the Seth, Anand Swami and Mela Devi and Bhagyawanti left Gangotri. They came to Uttarkashi and stayed in Punjabi Kshetra. Close to it there was a large land lying unoccupied. They requested Indra Datt manager of the Punjabi Kshetra to purchase that land. In those days the land was very cheap. Indra Datt asked Vyasa Deva to talk about it. "Please let me know when the business is settled at the address of Swargashram and I shall pay the cost."

Mansa Devi's Donation for purchasing land

When Mansa Devi came to know that Vyasa Deva wanted to purchase land for building a cottage for him then she wrote, "Please purchase the land and build the cottage. I shall pay Rs. 1600 for land and Rs. 6000 for construction." She used to bear all the expenses of Vyasa Deva. In 1952 land was constructed at Uttarkashi for the foundation of Yogniketan.

Training camp again in Tapovan

In 1952 Anand Swami requested Vyasa Deva to open the Yoga Training camp and at Gangotri, because last time when it was run in

Tapovan the people of Dehradun took great interest in it and they were very well impressed. Hundreds of people benefited by the Yogic exercises and thousands were benefited by Vyasa Deva's religious discourses. Vyasa Deva agreed to run his camp from 15th November to 15th January at Tapovan. He proceeded to the place on the 10th November and stayed in the same cottage which he occupied last year. Anand Swami made suitable arrangements for the camp. Ranbir, editor of Milap distributed thousands of photographs of Vyasa Deva and published a sketch of his life and achievements in his paper. Hundreds of men and women joined the camp with great enthusiasm for religious and Yogic exercises. The programme of the camp was as follows. The novices were classified into four categories. There were very few of them who deserved admission to the highest class. This class was held from 4 to 6 in the morning and training of highest order was imparted. The second class was organised for the residents of Tapovan and it was held from 6 to 8. The third class was meant for selected citizens who were spiritually inclined and was held from 8 to 9. The fourth class was meant for common people. It was taken under the trees from 10.00 to 11.30. Good many people come to visit Vyasa Deva. He took his meals at 1.30 P. M. and rested till 3.00 P.M. Vyasa Deva had his walk, where also there was a regular stream of people to meet him. There was such a great attraction in his personality, character and spiritual achievement that all classes of people wanted to have the benefit of seeing him. He taught Yoga from 6.00 to 9.00 to two classes. The Verandah of the cottage, could not accommodate more than 25 persons. Hence these classes were held for those who had to go away for want of space. Sundays were observed as holidays. From 2 to 4 Vyasa Deva spoke on eight fold voga. These talks were very scholarly and on serious subjects. About 1500 men and women attended them. Prominent among those who received the training were Prabhu Ashrit, Brahmchari Jagananth, Rai Sahib, B. N. Datt, Captain Jagannath Mitra and his wife, Baba Gurmukh Singh, Hansrajchand, Brijlal, Har Prakash, Gurditta Mal, Bharat Singh, Gianchand, Rama Avtar, Prakashchand, Shri Ram, Ramkishan, Anandpal, Anandlal, Hariram, Kishandas, Ram Krishan, Seth Jhabhalal, Gokulnath, Motiram, Shanti Swroop, Satya Dev, Shantanand, Jagananth of Ferozpur, Brij Behari, Ramlal Narang, Bhim Sen, Thakur Banmali Kishingji, Joti Prasad, Hemraj, Ishwardas, Harjas Roy, Kanhyalal, Deena Nath Datt, Murarilal, Inder Sen, Banarasidas, Ramchandra, Vimalchand, Ram Dittamal, Har Dattamal, Sansarchand, Bholanath etc. They were accompanied by the ladies of their families. More than one hundred men and women were admitted to the training camp. The large number of persons desired admission but for want of sufficient arrangements it was not possible to oblige all. Vyasa Deva was busy the whole day with the noble work. He got up at 3.00 and worked till 11.00 A.M. and then for 3 hours that is from 6 to 9 P.M. again was busy. From 10 to 11.30 he used to rub some oil on the head of Prabhu Ashrit.

Narayandas Kapoor's father cured

Kapoor's father had been ill for a long time and had gone so weak that he was unable to walk and had to be helped up, or down. The members of his family felt tried of serving him. All sorts of treatments were arranged but they did him no good. Narayandas came from Delhi to request Vyasa Deva to bestow health on his father. Vyasa Deva looked at his photograph and said, "I shall employ Yogic power on him but he can not recover completely. However he may be able to walk, and live for some year." Kapoor was a devoted disciple of Vyasa Deva and rendered sincere service to him. Vyasa Deva employed his power for four days as a result of which Kapoor's father recovered and survived for six years more.

Baba Gurmukh Singh recovers

Baba Gurmukh Singh had gone to Delhi on some business and was absent for four days, during which he had fever and urinary trouble. He tried several treatments but was not relieved and his condition was causing anxiety. The members of his family felt much worried and troubled and did not know what to do. They sent a telegram to Vyasa Deva informing him that Gurmukh Singh was seriously ill and requested him to bless him. On receipt of the telegram Vyasa Deva sat down calmly and employed his Yogic power on Gurmukh Singh whose fever disappeared and he began to pass urine.

Concluding Function

Vyasa Deva presided over the concluding function, and Anand Swami and others spoke on the occasion. They were all praise for Vyasa Deva and presented to him the following address.

Maharaj,

We have no words at our command to describe fully your many fold virtues. Your sterling qualities attract the Sadhu to you. You are one among the few, who are born only for the benefit of humanity. As last year, you have kindly taken the trouble of coming here and put us under a great debt of gratitude by your discourses and Yogic instructions. We are extremely grateful to you for it. No one else possesses the power of directing people on the right path in Raj Yog in such a short time. They had been in quest of it for years but had not achieved their object. In you they have found the true guide. It is because you are not only a great scholar of religion but have acquired perfect control on your desires and sense organs. We know that seed can fractify only in a suitable soil but you have converted deserts into fertile tracts. Besides your great power you possess gentleness, simplicity to frankness which has not exaggerated. You alone deserve credit for the spiritual and yogic training imparted for 200 trainees. If you had not kindly given the personal attention to it we would have not been so Every where people are praising you. benefited.

Educated people generally choose the path of pleasure. To attract them to spirituality is to usher in a new age which you alone are capable of doing. This year the trainees have been benefited more than last year. We pray to God to give you long life so that you may continue to impart spiritual and Yogic training to all. In the end we request you kindly to favour us by your visits and such programmes in future.

28/12/1952.

Your most grateful followers Members of the committee of Vedic Tapovan Ashram.

Training camp in Swargashram

At the conclusion of the function, Vyasa Deva shifted to the Kothi of Jai Ram Singh where he lived for four days and then left for Swargashram where also he started training camp for two months. Prabhu Ashrit with his disciples Satya Bhushan joined the camp also. He was observing some difficult vows. He took only cow's milk and ghee. He would not take meals at the houses of those who did not perform Havan. This was his rule Narad Muni follows. He never went to dine at the house where sacrifice was not performed. Vyasa Deva has

popularised Gayatri, its recitation and the five kinds of sacrifices. Prabhu Ashrit is really high sould man. He is above apposite like honour and incerpt. Joy and sorrow, loss or gain, success or failure. His life is one of dedication to the service of humanities. He is devoted to his Guru and does not like to possess anything material. His tempreament is very simple.

One day Vyasa Deva said to him you want to gain the knowledge of miracle like Maharaja of Patiala or firm and steady knowledge of Yogi. Prabhu Ashrit replied I do know what the knowledge of miracles is, and what firm and steady knowledge of Yoga means." People are all admiration for your gentleness, simplicity and straight forwardness. You are alone responsible for the spiritual peace which the two hundred trainees have obtained in this Vedic Training Camp. But for your kindness we could not be so successful. The whole atmosphere is full of your praise.

Lord, the educated people are being attracted by pleasure and atheism. A great celibate like you alone can lead them to the right path of morality and spirituality. Hence with folded hands we pray to the all-knowing God to vouchsafe to your goodself a very long life of usefulness. Your grateful admirers, members of Vedic Training Camp Committee.

When the function was over, Vyasa Deva shifted to the Kothi of Chaudhary Jairam Singh and stayed there for three or four days and then proceeded to the Swargashram. Where he started a training camp for two months. Prabhu Ashrit with a few of his disciples attended this camp also. Some of his ways of life were very strict. He took only cow's milk and ghee and did not dine at the house where havan was not performed. Narad Muni also observed the same rules. Prabhu Ashrit has greatly popularised Gayatri, and the five sacrifices. He was equable in all circumstances. He has written 48 books.

One day Vyasa Deva asked him whether he wanted knowledge like that of the Maharaja of Patiala or a firm and permanent knowlege. Prabhu Ashrit said that he knew nothing about it. Vyasa Deva then told the whole story. Once the Maharaja was in England and met King George V whom he flattered and said, "The sun never sets on your Majesty's Empire. You are the most prosperous and wealthiest monarch in the world. May I have look at your Imperial treasury to enable me

to estimate its extent." The Emperor said, "I can not show you the treasury without the permission of the parliament." As the Maharaja insisted the King obtained the necessary permission which was accorded on the condition that the Maharaja should be taken in and out with his eyes bandaged so that he does not know the way to the treasury. Maharaja accepted the condition. He was taken in and his bandage was removed. He was surprised to see the immensity of the treasury. There were big halls filled with Gold bricks, diamonds, and other precious stones. The Maharaja was taken out and left at some place, standing where he felt as though he had dreamed. He could not believe what he had seen. He thought he had been mesmarized. Prabhu Ashrit then touched Vyasa Deva's feet and said, "I want self-realization which is steady and permanent and free from illusion. Vyasa Deva told him that he should practise calmly and perseveringly and in few years time he would obtain permanent knowledge of the self. Prabhu Ashrit said, "I am entirely at your disposal. Impart me the knowledge of self when you like". B. N. Datta was practising sincerely and devotedy. He wanted to bear all the expenses of Vyasa Deva but the latter would not accept it because the expenditure was being met by some other party. When Datta very much insisted Vyasa Deva said that his offer would be accepted when time came. After a short practice Datta had acquired knowledge of the gross and subtle bodies and had reached the consol body. Similarly Brahmchari Jagannath and Captain Jagannath also had acquired this knowledge and reached the sheath or kosh of knowledge. Then after several years' practice they made this knowledge steady. Brahamchari Agastya Muni generally observed silence. For several months he had observed extreme silence and had given up salt and sugar. By strict austerities he was engaged in studying this science. Many novices had like Shanta, Sheela Devi, Mela Devi, Om Prakash, Ranbir, Narayandas, Gurucharan Datt and Kishanchand had come to join the camp and they all made satisfactory progress. The close of the training was marked by a friendly dinner and address by Vyasa Deva.

A wonderful event

Vyasa Deva decided to live in Ashram after the training camp was over. When there were only eight days left before his departure to Gangotri, Uberoi and his wife Krishna Devi and their little son came to pay their respects to him and requested that he might go to Dehradun for two or three days but Vyasa Deva did not agree. They were greatly

disappointed. Every day in the evening and morning when Vyasa Deva sat for Yogic exercise, the couple sat alongwith him. One day Vyasa Deva and Uberoi rose up after an hour's practice but Krishna Devi continued from 7 to 10-30 P.M. quite motionless. It was with great difficulty that Uberoi raised her. She took a little refreshment and lay in bed. She was morose and melanchoty and in the morning she did not turn up with her husband for Yogic practice. While Vyasa Deva and Uberoi started and Krishna lying in her bed began crying loudly "O Lord Krishna where are you, where have you gone, leaving me here." She addressed God by several names. Uberoi seated her on an asan. She sat there for a long time and then got up and took her way to a jungle and there under a tree entered into Samadhi. She was not traceable for some time. Hence Uberoi, his son and Vyasa Deva left for the forest in quest of her and found her under a tree in a state of Samadhi. Uberoi lifted her but she did not open her eyes. She was taken into a room, but there also she kept her eyes closed. laid on a mat and Vyasa Deva tried to bring her to consciousness but she did not open her eyes. Now and then she called Lord Krishna's name very loudly. At that time Kaishna's lady friend was also there on a visit. Krishna's husband was much worried but her lady friend said, "Do not you worry. My whole life has been passed in the company of Sadhus and Saints. I know women more intimately than you. She would be all right herself." Food was then served. Vyasa Deva and Uberai began to dine. Then Krishna got up and took some thing from Vyasa Deva's plate and put it in that of the Uberoi's plate and said, "It is his gift. Take it, this will give you eternal joy. You will go into Samadhi like my self and realize God." Krishna was forced She took four or five morsels and again closed her eyes. Any how she was made to open her eyes and asked to take meals. Then she took something. Vyasa Deva asked her to cleanse the utensils so that she might become extrovert. She cleansed the utensils for some time and then left the work and began to rub her face with ash. Vyasa Deva felt much worried to see her condition. She was a devout sentimentalist. Her heart and mind were effected by sentimentalism and therefore she was not in herself. She used to go into ecstasy and behaved like Then she was taken to the room of Vyasa Deva and frenzied saints. then Uberoi requested him to use his yogic power on her. Her eves were still closed, and when asked, she got up, sat and lay down and if asked, walked. She did it, if escorted, but unconsciously. Some times

she called to Krishna and sometimes wept as the devotee do in their Sometimes she became stiff and sometimes state of religious frenzy. her hair was on end. Some times she walked with eyes closed and again she would become absent minded. Krishna was made to lie down and Vyasa Deva employed his power on her. She regained consciousness, got up and said, "I closed my eyes and found myself in a land which I did not know. Perhaps it was a land of Lord Krishna. How can I describe the joy I felt there." So saying she described her experience. For an hour and half, there was a torrent of oration. described many experiences. On enquiry it was found that she had never spoken in that manner before. It was the first occasion when she delivered such a lecture. She was married 15 years ago. Since then she had never made such speech and she had no such ability. cribed her two relations with her husband in previous birth. that she was related to Anand Swami in her former birth and also to Vyasa Deva as a disciple. Vyasa Deva, Uberoi and his son heard her speech dumb-founded. She stopped after an hour. Then she spoke. Her face was bright with lustre. Her speech was sweet and effective. It. seemed as if Sarswati herself was speaking. When she had spoken she took hold of Vyasa Deva's feet and said, "O my Guru, what vision you have shown me. I did not deserve all this. You have showered immense grace on me. I can never be free from your deep debt." Vyasa Deva said, "Your son feels much troubled to see you in this condition. Console him and seat him in your lap." Krıshva said, "My relation with my husband and son has come to an end. All my bonds are snapped, I shall not return home now but proceed to the Himalayas." Then she said to her husband, "If you wish I can arrange your marriage with my younger sister. Our relation as husband and wife have come to an end. I shall now pass the remaining period of my life in devotion to God." Then she wept bitterly and totally refused to accompany her husband and again began to call to God loudly. She wept like Radha in separation from Lord Krishna. Uberoi called a doctor from Shivanand Ashram who examined her thoroughly and found nothing wrong with The doctor said to Vyasa Deva, "Put this lady only to recitation and Bhajan. Her heart is very soft. It is over-affected by your mental power and cannot stand it." Krishna was angry with doctor and said, "Take me away from this place, I recognise Vyasa Deva alone as doctor. He alone can cure me, none else." Then she spoke to doctor for half an hour in English. She was sure that the doctor knew nothing

about Samadhi. She held that ladies had a right to learn. Yoga which they pickup more quickly than men, because they understood it much better for their hearts are purer, simpler and softer. Their world being limited they are less subject to disturbances and therefore entered Samadhi in no time. The doctor was feeling ashamed and Uberoi was overwhelmed with surprise. He had never heard Krishna speak English, so fluently and correctly. It was for the first time that he heard her speak with that remarkable fluency. Uberoi apologized to the doctor for her behaviour and said, "Her brain is not all right. Hence she spoke at random and trembled." The doctor said, "She is not suffering from any physical melody and needs no medicines." Vyasa Deva alone can cure her. The Doctor was well acquainted with Vyasa Deva and therefore charged no fee. After his departure Krishna again became introvert. It was now evening. Vyasa Deva and Uberoi sat down for prayer and meditated for two hours. Vyasa Deva again tried to bring Krishna to consciousness. She regained her consciousness at about 1 o' clock in the night. She did not allow Uberoi to touch her because she thought that she had just come down from the land of God and her body was therefore pure and holy and her husband's touch would pollute her. Vyasa Deva gave her a little milk and sweet and sent her to sleep. She slept soundly and when she awoke, Vyasa Deva advised her to proceed home but on arrival at Dehradun she began to behave as before and all the members of her family felt much troubled. After some days Uberoi took her to Delhi where her parents live with the object of tranquilizing her but there also she always looked inside herself. However she became much better after some time.

At Gangotri

This time Vyasa Deva decided to go to Uttarkashi via Mussoorie where Pandit Thakur Datt possessed several houses. He took the keys of one of the houses and on arrival there called on Krishna to enquire after her health but there was nobody there except a servant from whom Vyasa Deva learnt everything. He stayed at Masoorie for 15 days. Several of his followers daily come to hear him. Then he reached Uttarkashi via Dhanoti, Kanatal, Nandal Gaon and Dharsu. He stayed at Uttarkashi for a week and then left for Gangotri.

This year Anand Swami and Seth Ramanlal had also come to Gangotri. A land had been purchased at Uttarkashi for Yogniketan and Vyasa Deva had requested Dayal Muni to build a cottage there.

He had planned to build two rooms and a Varandah on the ground floor and its replica on the first floor. Mansa Devi had donated Rs. 6000 for it. At the end of August Seth Ramanlal left for Uttarkashi and Vyasa Deva followed there in October. Here also Anand Swami requested to Vyasa Deva to start a Yogic training camp at Tapovan but Vyasa Deva would not agree. He stayed at Uttarkashi for one month and then proceeded to Swargashram.

Training camp at Swargashram

The training camp was started at Swargashram on the 15th November. Prominent among those who participated were Prabhu Ashrit, Brahmchari Jagannath, B.N. Datt, Captain Jagannath, Dharam Vati, Sarla Devi, Bhagyawanti, Jela Devi, her daughter-in-law, Sheela and Shanta, Seth Tulsiram and his wife, Mansa Devi, her sons, Har Krishnadas and Amirchand. Narayandas Kapoor and his wife, Yogendrapal and his wife, and Vaidya Krishan Dayal, Jaikishan and his wife, Shantashastri, Baldev Mitra and his wife and Sumitra. From 4 to 7 A.M. the Yogic classes were held and in the evening from 6 to 8 both the classes were combined. In the morning from 8 to 9 Yogic postures and breathing exercises were taught. Vyasa Deva used to call by name, during the time of meditation, the man whom he wanted to put to special exercise. The man called used to be all attention and did what he was asked to do. The trainees were put to such exercises daily. They all kept their mind under control and made satisfactory progress. It was due to the mental power employed by Vyasa Deva. Every trainee had a diary in which he noted down his daily experience. One day Vyasa Deva asked the trainees to meditate on sleep and on nothing else. They were to think how it comes, what is the state of mind, then how the intellect and the sense organs are affected etc. They were asked to go to sleep while thus meditating. All the trainees went asleep in training hall. Sometimes they were asked to drive away all ideas and make the mind totally inactive. They were advised not to let any thought enter their mind. And thus the internal organ was to be completely calmed. When that stage is reached they have no knowledge of anything. The trainees believing in idol worship would see the image of Krishna, or Vishnu before them. In all its splendour, the vision stayed as long as they liked. Among the trainees Prabhu Ashrit, Brahamchari, Jagannath, B. N. Datt, Captain Jagannath, Ram Kishore, Seth Tulsiram, N. D. Kapoor and Dharamwati were visualizing the objects

of the region of heart, and others those of Brahmrandhra, or Annamayakosh and Pranamaya kosh. This Science has been described in details by Vyasa Deva in his Science of Soul and External Yoga and Science of Divinity.

Indra's recovery

Indra is the younger sister of the N. D. Kapoor and was loved by the whole family. She had been ill for the last 18 months and suffered from pain in her feet and was totally unable to walk. She was confined to bed night and day. Several treatments were tried but the poor girl did not recover. Her husband began to think of marrying another girl which worried Kapoor greatly. One day he related his worries to Vyasa. Deva and requested him to restore her to health by his Yogic powers. Vyasa Deva's powers were at their height those days. Whatever he undertook was a success and he would not take rest till it was accomplished. His power of decision was also very strong. Once he resolved to do a thing he would not give it up. Vyasa Deva was moved by the pitious request of Kapoor, pondered over it and said, "The girl would recover. Her illness shall go but she will take eighteen months to be able to move about. Do not worry." Vyasa Deva called for the photo of Indra and started using his Yogic power on it. In eighteen months she regained health and came to Swargashram accompanied by her husband to pay respects to Vyasa Deva.

Blessing to Sumitra

Sumitra Devi is a sincere disciple of Vyasa Deva. She has been coming to him for the last three or four years for religious excercises. Her husband also is religiously inclined. It is her contact which has created in him love for religious. He joins the Yogic training camp every year. But the couple was worried for want of a child. One day Sumitra spoke to Vyasa Deva about it. He was glad to see her interest in devotion to God and did not wish that she should get stuck up in mud. Once a person is caught in love for offsprings he can not get out of it and his whole life passes in bringing them up, educating them, getting them livilihood and arranging their marriage. One never gets free from the net. Vyasa Deva explained it to Sumitra but she was very keen to have a son. She spoke to Vyasa Deva again about her desire and requested her friend Shanta to recommend her. Vyasa Deva said to Sumitra, "Which would you like to choose, a son or

realization of the self." Sumitra said, "We are house-holders and feel very lonely without children. It is our duty to maintain the continuity of family. A household is incomplete without children. Yoga meditation and concentration can be undertaken after entering Vanparasth. A house holder's life is incomplete without a child." As she was insistant Vyasa Deva wrote to his friend Vaidya Dharamchand to treat her so that she might conceive. Sumitra was delighted to know it. She thought that now she would be happy. With that letter she went to Amritsar and received treatment from the Vaidya. Then she gave birth to a daughter with whom she came to Swargashram to touch the feet of Vyasa Deva alongwith her husband. Her desire for a child was fulfilled but she was deprived of the worship of God.

Departure for Gangotri

After completing four months of training camp Vyasa Deva lived in the Swargashram for a month more and then left for Gangotri. On his way he stayed at Uttarkashi for a few days. The Yogniketan had been built there thanks to the efforts of Dayal Muni. The cottages were built at some distance from each other so that nobodys meditation or recitation was disturbed. The niketan contained 12 cottages, four kitchens and one dispensary and three baths. In the front of the main cottage there is a big court-yard where vegetables and flower plants can be grown. In this Yogniketan a Yogic training centre was built in memory of the great precepter who imparted at Harsill the knowledge of the self and Brahm to Vyasa Deva in 17 hours. In the absence of such centre it was impossible to teach Yoga. For this great work a personal house was a great desideratum. Necessary land was, therefore, purchased at Uttarkashi and construction of the house has com-At Rishikesh above the Muni-ki-Reti and on a high hill a menced. house is under construction.

On the Yogniketan at Gangotri Vyasa Deva spend Rs. 30,000. It stands on the bank of the Bhagirathi and is a calm and quiet place. In 1953 its construction was completed. Its atmosphere is permeated by spirituality. For thousands of years sages and saints had meditated on Brahm at that sacred place. Hence it inspires those who carry religious practices there.

At Swargashram

After Dashara Vyasa Deva went to Uttarkashi and after staying there for one month proceeded to Swargashram, where, as usual, he

started in the month of November a Yogic training camp. This year the camp was set up in the Kanpur Dharamshala on the bank of the Ganges. The building contains two big rooms for conducting classes. The place was quiet and lovely. A cook was arranged to prepare meals for the trainees. The work of the kitchen and purchase of provisions was entrusted to Captain Jagannath. Free milk was served to poor ascetics and Van Prasthis.

Datta was wholly devoted to Vyasa Deva. One day he said, "You have given no thought to my request. I assure you that what ever I have earned honestly is yours. I consider you my God and want to take upon me the responsibility of your entire expenses for life. Since I have surrendered myself to you, you are not only my precepter but father as well. My son earns good income. He does not take any money from me. I have made separate arrangements for my wife. I am getting Rs. 400 pension and after meeting my expenses I save quite a lot. Besides I have several shares of sugar mills. I therefore want to offer my income to you. Kindly stop taking money from Mansa Devi and take it from me. Vyasa Deva said, "Tulsiram has been initiated by me, he is a regular disciple of mine. It is a duty of disciple to spend money on his Guru. How can I ask his wife to stop sending money to me." Then Datta said, "Kindly initiate me as well. I have been regarding you as my Guru since I met you." Vyasa Deva "A Guru has a great duty towards his disciples. He should always have the disciple's good at heart and see that he is a success in the world and in the world beyond. The larger the family the greater is the bondage. Please do not, therefore, insist." Datta was much grieved by the flat refusal of Vyasa Deva. He constantly brooded over it. His progress in their religious side was arrested. He began to behave like a mad man. His temperament is very soft. He never speaks ill of anybody. Wherever he happens to meet Vyasa Deva, he touched his feet. Vyasa Deva asked captain Jagannath to look after him. Datta and the Captain were staying in the Ganga Dharamshala those days. One day at about 10-30 P.M. Datta knocked at the door of Vyasa Deva who came out and said, "Why have you come at this unearthly time? This is not a time to meet." When Vyasa Deva came to know that he had come to repeat his old request. He said, "I will give my thought to it in the morning. For the present please go and take rest." Next day Vyasa Deva most affectionately promised to initiate Datta, on the day of Basant Panchmi, and said, "The Yajyna should commence after two days and Datta should recite Gayatri, the Brahmans should start Yajyna and Datta should became Yajman. The Yajyna went on for one month and was complete on Basant Panchmi. On that day the ceremoney of sacred thread was performed. Vyasa Deva delivered a learned talk and explained the duties of precepter and disciples. Datta was given the Guru Mantra on that occasion. Datta repeated that his mind, body and property were entirely at the disposal of Vyasa Deva. Vyasa Deva accepted Rs. 125 per month from him. Datta was initiated in 1954. Since then he has been sending the money to Vyasa Deva. On that occasion Datta said, "My father died when I was a boy. Hence I was deprived of paternal love. Hence first you are my father and then my precepter." That very year Vyasa Deva helped Datta to realize the self.

This year Prabhu Ashrit joined the training camp. He had been carrying on Yogic practice for the last four years and had perceived the soul. Hence Vyasa Deva gave him the right of helping others to self realization. Jagannath, Captain Jagannath and Ram Kishore were enabled to perceive the five sheaths and then they were steadied in self realization.

The four months' training camp was over On the 15th March a friendly dinner and a send-off to the trainees were given. As before Vyasa Deva stayed there a month more. During that period Tulsiram's son, Amirchand came for the darshan of Vyasa Deva and had religious practices. For some time in a calm place and made good progress in a short time. While bidding farewell he said to him, "I have been praying for the last several years that you should kindly accept my financial services but you have not consented. Please do accept Rs. 2000 annually from me." As Vyasa Deva was getting a good amount from his parents he did not think it proper to acceed to his request. But when he very much insisted Vyasa Deva agreed to accept Rs. 1000 per year.

Yogniketan inaugurated

After a month's stay at Swargashram Vyasa Deva arrived at Uttarkashi where the Yogniketan hall had been built. Its inauguration was fixed on the 4th May, 1955. The occasion was graced by all respectable persons. The Sadhus of Uttarkashi were given a dinner and a large Yajyna was performed. All the Sadhus received gifts according to

their position. The visitors from the cities were also honoured. Sweets were distributed. The Ashram was inaugurated by Anand Swami Sarswati. The function was attended also by Brahmachari Agastya Muni, Dharamwanti and Bhagyawanti.

At Gangotri

After the inauguration of the Yogniketen Vyasa Deva went to Gangotri. For the last two years he had been running a Yogic camp there for three months from 15th June to the 15th September. The trainees were put to religious practice. This year Vyasa Deva stayed at Gangotri for four months, but Anand Swami left after two months. Vyasa Deva and Agstya Muni left together after four months. Vyasa Deva lived at Uttarkashi for 40 days and reached Swargashram on the 7th November and made necessary arrangements for a Yoga training camp there. On the 15th November regular training was started. About 30 trainees had come.

Lease of life to Tulsiram

In the month of December letters were received from Amirchand and Hari Kishandas saying that Tulsiram was ailing seriously for the last two months. He was suffering from fever, acute indigestion and frequent vomitings. He was generally unconscious. He prayed that he might die when sun reaches the northern quarters. It was very necessary that the revered precepter should be by the side of Tulsiram when he expires. We know that you have made it a rule not to come down from Rishikesh. A vow has been taken by Lord Shrikrishna that in battle of Mahabharat he would not take arms but when he saw his disciple Arjun in trouble then for the protection of Arjun he used his When no reply was sent by Vyasa Deva, they wired Sudarshanchakra. to him four to five times. Vyasa Deva read the letters and the telegram to the trainces and said, "At the time of initiation I had promised to help Seth Tulsiram." The trainees with one voice said that he should proceed to Bombay and that they would sit before his photograph at the time of practice. Tulsiram also keenly desired that on the first Akadashi after the Uttrain begins he should expire with his precepter's hands on his chest. The Guru might send him to the region he liked.

During those days the Chief Editor of Milap Shri Ranbir was at Swargashram for a month's yogic practice. He volunteered to accom-

pany Vyasa Deva. He thought that the company of Vyasa Deva was as good as training. They both went from Swargashram to Haridwar and put up in the Anandniketan of Seth Tulsiram and phoned to enquire after his health and intimated the date of their arrival at Bombay. They took train at 10 o' clock and reached Bombay next morning. They intended to fly to Bombay but at that time there were holidays, hence no seat was available in the plane and they decided to travel by train. The members of the family of Ranbir came to the railway station to pay respects to Vyasa Deva and were surprised that he had deviated from the rule of not to come down below Haridwar. They thought that he was specially kind to Seth Tulsiram. Ranbir said, "After years I could find time to get away from the office and thought that I would benefit by sitting at the feet of Guru. But it was not to be, and after two or three days I had to return. Now I am proceeding to Bombay which is more noisy than Delhi. This is why people say that man proposes and God disposes." From Delhi they travelled in the first class and reached Bombay in two days. The members of the family of the Seth had come to the Railway Station to welcome him with garlands. He was accommodated in a Prem Kuti on Marine Drive where Tulsiram was lying ill. He was unconscious. Vyasa Deva called to him loudly and he re-gained consciousness and started weeping. He tried hard to salute him with folded hands but could not. Then his daughter helped . him. For sometime tears continued to flow from Tulsiram's eyes. Then Vyasa Deva placed his hand affectionately on his head and said, "I learnt from letters and telegrams that you now consider your body as useless and want to cast it off in five or six days. You have distributed your property among your sons and daughters but what will you give to your Guru? When you depart from the world what is now left to you is your body. Give it to your Guru. Vyasa Deva asked for Gangetic water which he placed in the Seth's palm and recited the formula of giving charity. He received the Seth's body in charity and said, "Now you have no right to your body. It now belongs to me. Hence I would not let it go and keep it as long as I like." The members of Seth's family were surprised at the words of Vyasa Deva. Simultaneously they were feeling happy also. Vyasa Deva then said to Tulsiram, "Give up the idea of giving up your body because now it belongs to me. I would not let it to go." All were feeling surprised at what was going Vyasa Deva then asked all those who were there to clear out because he wanted to employ his Yogic power. He assured all that he

would leave Bombay after the Seth and re-gained his health. Vyasa Deva practised for an hour and offered fervant prayers to God for his life. Tulsiram opened his eyes and said, "I want to eat something, give me khichri." Vyasa Deva called the nurse and khichri was served. As advised by Vyasa Deva the Seth was seated against a cushion and Vyasa Deva smilingly and affectionately gave him khichri with his own hands and said, "He is a newly born child, I am therefore feeding him on khichri. We should think that he has taken his new birth." The whole family looked at the scene with open-mouthed wonder. The Seth continued sitting pretty long and did not Vomit. Today he had taken nourishment after two months and slept for about four hours. Ranbir also was struck with wonder. He took meals with Vyasa Deva and then went to see his brother Sarvamitra. The family of the Seth busied themselves in their work. Anand Swami had returned from Africa after a year's work of Arya Samaj there. He called on Vyasa Deva in the evening. The Seth had begun to talk a little. The Swami said to him, "You have been saved by him. He will go after you are prefectly all right. Now do not worry at all. The Seth's digestion had improved considerably. He could digest simple and ordinary food and sit in bed. Vyasa Deva used to practise on him for an hour three times daily. In three days the Seth was perfectly all right.

Below Prem Kuti there was an assembly hall. Swami Prem Puri was living in here these days. He had purchased a flat for himself, Swami Nirmal used to attend the meetings in the morning. Seth Hari Kishan said to Vyasa Deva one day, "The people attending the Assembly desire to see you. Kindly come down and oblige them." When Vyasa Deva went down and sat on a raised seat, Hari Krishandas introduced him in the following manner, "Vyasa Deva is a master of Yoga and a celebate since his birth. He is well versed in all the scriptures and Yoga and has come here after having lived in Gangotri and the Himalayas. He runs a vogic training camp at Swargashram for four months and for this purpose comes down from Gangotri in winter." For the last several years he has not gone down from Haridwar. He is the Guru of my father, and hence of our whole family. My father and we all have sat at his feet, several times for Yogic training. While initiating my father he promised, "If you ever are in trouble think of me, I shall come to remove it. We had despared of our father's life. He had even fixed a day to die. We then recalled the promise of Maharaj and we all brothers and sisters wired to him our request to come to Bombay. It is four days since he has returned. By special grace he has given a new lease of life to my father. My mother used to tell Maharaj that she desired to die earlier than my father. She did not want to survive as a widow. That good pious lady left for the next world last year. We have many a time witnessed the Yogic powers and a number of prefections of Maharaj. We shall ever be so very grateful to him and will ever be prepared to serve him with our lives and property." The audience was moved to tears to hear this account. Then others also paid him tribute and the meeting dispersed.

Seth Harbanslal

Seth Harbanslal came to Prem Kuti to meet Vyasa Deva. He had heared Anand Swami praising him highly. It brought him to Prem Kuti to see him. He was immensely impressed by his personality, Yogic power, spiritual lustre and divine strength. He used to see him in Santa Cruz. Harbanslal used to take him in his car for a round in order to get some time with him. His respect and reverence for Vyasa Deva daily increased. He then invited both, Vyasa Deva and Anand Swami to his kothi for dinner and arranged a religious discourse there by Vyasa Deva. At Bombay there were a number of followers of Vyasa Deva. They all invited him to dine at their residences. He also went to visit Mohanlal Rajkumar son of Gori Devi who was the daughter of Shiva Sahai Mal.

Vyasa Deva had stayed at Bombay for about a week. He was receiving telegrams from the trainees in Swargashram to return. Hence he said to Tulsiram the time of your impending death will expire tomorrow. Hence I shall leave the day after. Now you are free from all ailments. You are a bit weak but will be prefectly all right shortly and you will be able to go out for walk." Meanwhile Ramji Ladha and Rambha Devi, the devout followers of Vyasa Deva came to see him. Ramji was doing business in Africa. His house was situated nearby. He invited Vyasa Deva to deliver his discourse at his place. Then Har Kishandas and Nirmal took Vyasa Deva round to Andheri, Thana etc. and they were alltogether for a couple of hours, all the while exchanging their ideas on the subject of Yoga and Vedanta. They were very close acquaintances of Vyasa Deva.

Departure for Swargashram

Amirchand reserved a seat in a plane for Vyasa Deva. Ranbir stayed at Bombay for five days and had left. At the time of farewell Seth Tulsiram with tears in his eyes requested Vyasa Deva to call him to Swargashram soon after. Vyasa Deva said that he could proceed to Haridwar in 1st week of April by which time he will be perfectly all right. Vyasa Deva's followers among whom there were both men and women, bid farewell at the aerodrome. The plane reached Delhi in 3½ hours. Ranbir and his family, Narayandas Kapoor and his family and the leading parties of Vyasa Deva's followers had come to aerodrome to welcome him. Vyasa Deva stayed with Ranbir, and Narayandas Kapoor took him round in Delhi. Then Vyasa Deva reached Rishikesh and was glad that the trainees were earnestly engaged in their practice.

Training in Swargashram

On arrival at Swargashram Vyasa Deva resumed imparting training. Brahmachari Agstyamuni had also come to receive training. Their contact was 15 years old. When he met Vyasa Deva for the 1st time he had asked him to draw out his future programme and had enquired which way would lead him to success. Agastya Muui's mother used to press him to marry. He was unwilling. Vyasa Deva promised to pursuade his mother not to insist and advised him to observe a lifelong celibacy so that he could achieve the knowledge of self and Brahma. He said, "Yoga facilitates knowledge of both kinds. One should pursue this path and try to persuade others to do it." As advised by Vyasa Deva. Agastyamuni prepared to take up strict austerities and took a yow of several months silence which some times he extended to 10 months, living in a detached manner. He was a learned man and benefited the people now and then by delivering religious discourses. Vyasa Deva advised him that for eight months in a year he should observe silence and for the remaining months he should impart training to trainees. After this Agastyamuni engaged in his work devotedly. He gave training to the novices for two months at Haridwar and for an equal period in Kashmir. Similar instructions were given to Prabhu Ashrit. Vyasa Deva asked Anand Swami to run a mobile Yoga training camp wherever he got a chance of staying a week or two. Shri Datta Brahmachari, Jagannath and Captain Jagannath were assigned the work of training the novices so that these may come to Vyasa Deva with preliminary knowledge of the subject and Datta Brahmachari Jagannath,

and Captain Jagannath might run the camp in the absence of Vyasa Deva. These three gentlemen used to perform the task assigned to them each for 20 days in turn. They had been practising Yoga for several years and this was the way they could repay the debt due to Vyasa Deva. It was their duty to train others to acquire the knowledge of self and practise Yoga.

Harbanslal's admission to camp

On that occasion Harbanslal Merwah came in the 2nd week of February from Bombay. He had came to stay in the camp for about three weeks. Vyasa Deva helped him with his Yogic powers to make progress in the field. He saw within him the light which illuminates various objects. In a short time he realized much knowledge and felt greatly satisfied. Since then he became devoted to Vyasa Deva.

Vyasa Deva's religious address

At the concluding function of the Yogic training camp on the 15th Feb. Vyasa Deva addressed his disciples as follows: - "In this age boys and girls do not obey their parents. Students do not obey their teachers. There is a lamentable lack of respect of elders. This is why young people do not succeed in life. Infact, only the son who obeys his parents deserves to inherit the property of his fathers and only such disciples as have reverence and devotion to his teacher are fit for receiving knowledge from him, One who is sincerely and earnestly devoted to God gets worldly prosperity and salvation. God is not pleased with those who are not devoted self-disciplined and respectful. Indra Virochan, Uttang Satya Kama, Upamanyu, and other highly learned disciples stayed with their teachers for years and acquired the knowledge of self. Such knowledge is imparted by the teacher only to deserving students. As undeserving disciple does not obtain it. A disciple owes great responsibility towards the teacher from whom he has received the valuable treasure of knowledge. Do you think that the disciple has no duty to do to a teacher who helps him to cross the ocean of worldliness. The knowledge of the self and Brahm are such valuable treasures and it is quite a profitable bargain to sacrifice every thing in return. A disciple who is equipped with the knowledge and practice of forefold means of salvation can alone deserve to study with his Guru in order to assimilate his knowledge and strengthen his renunciation. Knowledge and renunciation are the wheels of the chariot which takes one to the region of salvation. One wheeled cart will drop you into a ditch. It can never take you on the right path and you can not reach the goal of your life. The trainees who after acquiring the knowledge of self engage themselves in assimilating it but cannot withdraw their minds from worldliness, cannot rise about it. Those who have not detached themselves from everything by self-control and self-dicipline cannot tread the path of spirituality. Their efforts are not crowned with success. Hence knowledge and detachment should go hand in hand. Your efforts must be directed towards following the two-fold path. Vyasa Deva then blessed the disciples and concluded his discourse.

Truth of patience

Vyasa Deva used to set up his training camp in Kanpur Dharamshala. He had done it there for two years. On the 15th April he used to go to Gangotri. After training he rested for some days in Swargashram. During these days Chiranji Lal, the Manager of Geeta Bhawan got permission for using the Dharamshala for Swargashram. Once they sent word to Vyasa Deva to vacate the Dharamshala before 16th April. But Chiranji Lal would not wait till the 15th April. The Manager of the Swargashram said to Seth Jai Dayal, "There are now hardly 10 days to Vyasa Deva going to Gangotri. You have several houses vacant and can use one of them, but the Manager and the Seth were adament." The Manager of Swargashram said again, "Vyasa Deva is a learned Yogi and enjoys great esteem. For several years he has set up training camps here. He will proceed to Gangotri after eight days. It is not proper to ask him to vacate the house just now." The Seth said, "We have obtained written permission for using the Dharamashala. Our people will stay in it." The Manager again said, "Could you not kindly permit him to stay on for eight days?" The Seth did not listen. If Vyasa Deva had insisted he could stay for eight days longer. Nobody could forcibily push him out but he observed patience and simply said. "This man lacks courtesy and gentleness but we should observe patience and gentleness. Vyasa Deva packed up and vacated the rooms in the 1st floor where he used to live. As he had hardly any luggage with him he took no time to vacate the Dharamshala. But he wrote to Swami Ganesh Datt, Secretary of Swargashram and to Pandit Deva Dhar under Secretary about the treatment given to him. Both these persons held Vyasa Deva in great respect. Next year Seth Jai Dayal came to see

Vyasa Deva who was staying in Kanpur Dharamshala. Possibily Ganesh Datt and Deva Dhar has written to Jai Dayal about the incident. Vyasa Deva reminded Seth Jai Dayal and said, "Last year you turned me out from the Dharamshala insultingly though you had several houses for accommodating your guests. I had been staying here for several years and did not expect that sort of treatment. What you did, did not add to your reputation. I lost nothing. I am a sadhu. I just packed up and went away." The Seth felt ashamed and after a few minutes silence and apologies to Vyasa Deva said, "I have not seen in my life so outspoken a man as you. Now I shall never ask you to vacate the Dharamshala. You may occupy it for life. Vyasa Deva said, "It is your greatness that you admit your mistake." Then Jai Dayal bowed and left. Since then Shri Chiranji Lal has been very respectful to Vyasa Deva, and comes to him for Yogic postures and pranayama.

A strange event

As usual this time also Vyasa Deva ran a camp from the 15th November to the 15th March. Last year Seth Harbanslal made good progress in Yoga which encouraged him to join the training camp this year also. He made very satisfactory progress which pleased Vyasa Deva who became specially kind to Harbanslal. It grieved Ram Kishore of Bareilly who came to Vyasa Deva with tearful eyes and said, "I have been practising under you for several years but Seth Harbanslal has gone ahead of me just in two years. It seems you have imparted to me less than to him. You have been very kind to him. It seems I do not deserve your kindness." After this Ram Kishore began to weep bitterly. Vyasa Deva consoled him and said, "I treat all my disciples alike. I am inparting to them the same advice. But a disciple acquires knowledge according to his intellect, ability and effort. But your efforts would not go in vain. In fulness of time you will achieve success. Harbanslal seemed to have practised yoga in his previous life but left it. That has enabled him to pick it up sooner than you. You have begun Yoga now. Hence you will take time to come up to him. Your past deeds are your obstacles. I give you an example.

One day Vishnu and his consort Laxmi were going about in a forest. Laxmi said, "My Lord there is great injustice in your court. Look there the wood cutter going. How hard he works. He perspires and gets hardly two annas with which anyhow he manages to support his family. On the other hand there is a Raja rolling in wealth and

luxuriating on the cushions. He does no work but he enjoys all comforts. Vishnu gave a fitting reply, "My gifts are equal but a man enjoys them according to his fate. Next day Vishnu threw a valuable diamond on the way of wood cutter and vanished. The wood cutter, while going that way, thought how blind might be groping their way, and he closed his eyes to experience the difficulties they felt. He kicked the diamond aside and continued to walk. Having gone a little way he opened the eyes and said, "O God do not make anybody blind, what difficulty they feel when they walk. Vishnu then said to Laxmi, "I distribute equal knowledge to all but fate stands in the way and disturbs distribution." Ram Kishore was satisfied.

Seth Harbanslal had some obstacles in the way of his practice and was very much worried. He strove as before but could not resume the thread. Vyasa Deva said, "This obstacle will not go soon, you only recite the Mantra." The Seth returned to Bombay and there he practised silence for six months and recited Gayatri.

Miracle by Vyasa Deva

Vyasa Deva's disciple, Pandit Thakur Datt Vaidya of the Amrit Dhara fame was taken seriously ill and when no treatment did him good, Vyasa Deva was requested to cure him by his Yogic power. The grandson of the Vaidya took him in a car. Seth Harbanslal and Narayandas also accompanied him because both were old acquaitances of the Vaidva. When Vyasa Deva arrived, Vaidya's daughter called loudly to her father who was unconscious and said, "Maharaj has arrived." After some time the Vaidya opened his eyes and continued to look at Vyasa Deva who said, "Do not now worry, I have come to restore you to health." The members of Thakur Datta's family had despaired of him and could not believe Vyasa Deva. He asked them to leave the room. Then he began to employ his Yogic power on him and offered prayer to God for half an hour. The Vaidya had not changed the side several days but he did it now and felt some energy in him and no pain. Vyasa Deva then got Khichri cooked for him and asked him to take it, sitting in bed. He was seated against a cushion and his daughter fed him. After about a couple of hours signs of recovery were visible. Vyasa Deva left for Swargashram but directed that every third day a car be sent to him so that he could come to watch the progress of the patient. Vyasa Deva continued using his Yogic power at Swargashram. In about 20 days Thakur Datta recovered. He was now convalescent, his birthday was

to be observed after 20 days. Vyasa Deva asked the members of his family to celebrate it with great enthusiasm. Before his recovery the Vaidya regarded Swami Satyanand as his Guru but now he accepted Vyasa Deva as such. It was because by his efforts Thakur Datta had recovered. He arranged a big Yajyna which was attended also by Swami Satyanand and the staff of the Vaidya. The girl students of Kanya Gurukul, and friends and admirers were invited. On the completion of Yajyna gifts and charities were distributed.

Departure for Uttarkashi and Gangotri

After the completion of Yogic training camp, Vyasa Deva lived in Swargashram for one month and then left for Uttarkashi. This time Captain Jagannath had accompanied him.

Intension to write a book

At Uttarkashi Vyasa Deva stayed for five weeks. Captain Jagannath co-operated in the work of setting up the Ashram. Vyasa Deva left for Gangotri. In the beginning of June his servant Vijaya went with him. Vyasa Deva stayed at Gangotri for four months. During that time he thought over the four main topics of his Science. His disciples used to request him repeatedly that he should reduce his Science to writing and publish it. The Yogic knowlege was his own. No other book deals with the subject in this manner. Hence it was essential to publish it in a book form. In the Six Schools of Hindu Philosophy are guide lines, in the same way this book also would benefit the world. It was the only way of disseminating the knowledge in the world. Vyasa Deva accepted the request of his disciples and decided to write down his experiences of Yoga. As he has been imparting Yogic training to the trainees for the last several years, the whole Science was on the tip of his tongue and it was easy for him to write it down. Among his disciples one Visheshwarnath alone objected to it. He believed that Vyasa Deva's Science could not be presented in a book form. He should hand down verbally to his disciples who will pass it or to others and so This is the old Indian tradition.

Address to the trainees

The four months training camp was over on the 15th March. A farewell dinner was given and Vyasa Deva addressed them as follows:—

"It is clear that you have a desire to acquire knowledgeof the

self and Brahma. But it cannot be achived by slow work. As you have worked hard during the last four months and have observed discipline, you should continue to do it in the same manner at home. It will help you to increase your knowledge further and enable you to achieve the object of your life. If you work with determination, you will realize the self in this life. You should equip yourself with forehold methods namely control of sense organs, control of the mind. detachment and renunciation. You should give up indolence and conceit and then pursue the path of Yoga. You should give up desire for fame, for property and for off-springs. Nothing can succeed without detachment. Religious practice and the renunciation are the two ways of success. You should perfect them both. Man is in perpetual quest of happiness and peace. But he does not follow the way of Yoga. which alone can lead him to success. What happens is that a man follows the way of pleasure and wants to achieve bliss which is not possible. Pleasure and the bliss do not go together. One should follow the way of Yoga if he desires bliss.

Sermon to Ranbir

On the conclusion of the training camp the Chief Editor of the daily Milap came to see Vyasa Deva to whom he was deeply devoted. One day he said to Vyasa Deva, "I have seen many of your miracles. You have cured many patients. You have brought success to several persons who were fighting cases. You have given new lease of life to my brother Yudhbir, Seth Tulsiram of Bombay, Pandit Thakur Datta of Amrit Dhara and to father and sister of Narayandas and to Mana Devi. As soon as you see a patient you assure him that he would be free from disease. You do it in the presence of many people as if you have life and death of that man in your hand. Are you not in this way, interfering with God, justice and the law of karam and deeds." Vyasa Deva said, "The fruit of actions is awarded by God alone because he can perceive the past, present and future. He is omniscient. This power does not belong to Jiva or soul because it is not pervasive. Besides it retains no memory of previous birth. Do not you think that a judge who awards punishment to an offender in order that the society may be maintained does not interfere with justice or God. He does, and does it rightly. Similarly a Yogi can also do. A doer has to bear the consequences of his deeds. Now regarding health of a patient, sometime a patient is about to recover which an ordinary man cannot perceive but a Yogi can. Sometimes a Yogi can see the recovery of the patient and declares accordingly. A Yogi can also take the part of patient's disease and thus cure him. A Yogi can give the patient strength to bear the trouble. In fact Yogi does not interfere with the law of Karam.

Brahmchari Prem's admission in Yoganiketan

In 1947-48 Brahmcharı Prem was receiving education in Parmarath Niketan with Swami Sukhdev Anand. He used to recite God's name on the bank of the Ganges. He was about 17 years old. Sometimes he used to come to Vyasa Deva but Swami Sukhdev Anand did not like it. He used to tell him, "Do not go to any other Sadhu. What do I lack? I can teach you everything." Inspite of this prohibition the boy used to come to Vyasa Deva. Infact he wanted to learn Yoga. Swami Sukhdev Anand had brought him from home but he could not teach him. The boy would not submit to the discipline of Sukhdev Anand and attended the Yoga classes of Vyasa Deva. In fact he wanted to be free from Sukhdev Anand. One day he came to Vyasa Deva when two or three of his devotees were present. He expressed two or three doubts about Yoga which Vyasa Deva cleared and he was satisfied. When he had gone Shri Krishna Khanna said, "This boy seems to be educated and talented. You should keep him with you and teach him Yoga. Vyasa Deva said, "It is not difficult to teach Yoga but this boy will not stay long. He will pick up something and go away. I shall teach him Yoga as I have taught it to others but he will not stay with me." In Parmarthniketan there was a routine of religious songs, recitation and discourses but this boy was tired of it. He used to go to lonely places and practise Yoga there. One day he said to Vyasa Deva, "Kindly help me to see the divine light and guide me what to do because Swamiji prohibits me from attending your classes. He does not permit me to go to other sadhus either." Vyasa Deva said, "It cannot be done in a day or two. Unless you have practised constantly for sometime, you cannot achieve anything."

Departure for Gangotri

On the 16th April, Vyasa Deva went to Uttarkashi. After some days, Prem accompanied the Income Tax Commissioner Babulal and reached Gangotri. This he did with the permission of Swami Sukhdev Anand. He met Vyasa Deva and he was very much impressed by the

calmness, quietness and loneliness of the beautiful region. The district Magistrate of Tehri was a friend of Babulal. He had accompanied Babulal as far as Uttarkashi. He was much interested in Kirtan. Hence it was arranged in the rest house and went on for two hours. Next day the boy again visited Vyasa 'Deva and said, "I have achieved several perfections." Vyasa Deva asked him to demonstrate them to which he replied that big man like the Income Tax Officer and District Magistrate had become his followers. Vyasa Deva could not but laugh. Babulal and District Magistrate went to Gangotri and stayed there in the Dak Bungalow. They found Yogniketan very inspiring. On return from Gangotri Babulal expressed his desire to stay with Vyasa Deva and said, "At present I want to go to Swargashram and will return shortly."

Admission of Brahamchari Shri Kanth

Meanwhile one Shri Kanth from Assam came to Vyasa Deva in Uttarkashi and expressed his desire to learn Yoga. Vyasa Deva advised him to join Yogic training camp in Gangotri which had been arranged from 15th June to 25th September. He reached there on the 15th June and stayed at the place of Swami Pragyanath and began his training. Prem also reached there in the month of June. B.N. Datta and Harbanslal Marwah had also came to Vyasa Deva. They did Yogic exercises for several months, Brahmchari Jagannath had come with them. Datta and his wife as also Seth Harbanslal had come last year and stayed at Gangotri for four months and did Yogic exercises. Prem found that the climate of Gangotri did not suit him.

In the month of September, Vyasa Deva returned from Gangotri to Uttarkashi where he stayed for one month and then left for Swargashram. There he started a Yogic training camp on the 15th November for four months. He put Prem and Shri Kanth to special exercises, instructed them in all kinds of practises and Pranayama. Their bodies were soft and elastic. Hence they could practise the postures. Alongwith them a young boy Narayandas also learnt the Yogic exercises.

Publication of Atam Vigyan (Science of Soul)

Babulal Dixit, Murarilal Shrotriya and Vaidya Vidya Bhushan were well-read men and had practised Yoga for two years with Vyasa Deva. They were asked to improve the language of this book. Then the copy was shown to Anand Swami Sarswati and Amritanand. After that Ram Kishan and B.N. Datta were sent to Delhi to arrange its

printing. The various pictures necessary for the book took two months to prepare and an artist was engaged on Rs. 8 per day, who made all the pictures—Brahmachari Jagannath assisted him. In 1959 the book was printed in the University press. The Chief Editor of Milap Ranbir and his brother Om Prakash helped greatly.

Departure for Gangotri and Bahiranga Yoga

When the Yogic Training camp at Swargashram was over, Vyasa Deva left for Gangotri. On his way he stayed at Uttarkashi for 6 weeks. He advised Seth Harbanslal Marwah to proceed to Gangotri so that his progress in the Yogic practice might be watched and efforts for further improvement made. Harbanslal came to Uttarkashi and from there left for Gangotri with Vyasa Deva. On the 4th June Brahmchari Prem and Shri Kanth had also accompanied them. Vyasa Deva taught to all these three a Nyaya Darshan with the commentary of Vatsyayana, and Vaisheshi Darshan with the commentary of upaskar. Last year he had taught them Yoga Darshan with Vyasa commentary and Sankya Darshan with Vaigyana Vhinshu commentary. For three months they were put to Yogic practice. Brahmchari Prem, Shri Kanth and Sundaranand were asked to go through various breathing exercises and postures of Hath Yoga. The bodies of these three persons were soft and elastic. They could therefore sit in most difficult postures and practise Pranayama. As the "Science of Soul" is a difficult book, not intelligible to ordinary people, Vyasa Deva planned another book named Bahiranga Yoga. In the Science of the 'Soul' the subjects dealt which are Dharma, Dhyan and Samadhi. Hence the necessity was felt of writing a book to explain the 1st five limbs of Yoga, namely, Yama, Niyama, Asana, Pranayama and Prityahar. The various postures and Pranayama had to be illustrated by pictures. Hence the three Brahamcharies were instructed in these aspects of Yoga. They demonstrated the postures and Pranyamas which were photographed.

Departure for Swargashram

Vyasa Deva left for Swargashram in October 1960. On his way he stopped at Uttarkashi for 40 days and then left for Swargashram. Where he started four months Yogic camp on the 15th November.

Yogniketan Trust

Vyasa Deva constituted the Trust of the Yogniketan of Uttar-

kashi and Gangotri, consisting of the following members.

President - Vyasa Deva

Secretary- B. N. Datta

Members - Seth Harbanslal Marwah

Seth Amirchand
Seth Mohanlal Bagri
Seth Amritlal Ramanlal
Jagdish Chandra Dawar
Naryandas Kapoor
Swamidayal Muni

All the members except Vyasa Deva had to give an annual subscription to the Trust.

The Trust was constituted because Vyasa Deva was thinking of taking Sanyas.

The annual expenditure of both the Ashramas was about Rs. 3,000 which was met by the subscription from the members.

Vyasa Deva decided to observe 23 hours silence daily and one hour's talk to the trainees. This went on for 40 days. But the trainees insisted that they should get more time. Hence the silence was broken. Some of the trainees had come from distant places, leaving their business. Hence they wanted longer association with Vyasa Deva.

A follower released from Jail

Vyasa Deva learnt from the daily Milap that under an emergency law introduced in Karachi Jagdish Chandra was arrested and sent to Jail. The news very much troubled Vyasa Deva because Jagdish Chandra was one of his sincere followers. But it was very difficult to employ Yogic power, because the place was very distant. No police officer or judge of that city had been ever seen by Vyasa Deva. However he practiced on Darbar. He began at 11.00 in the morning and at 4.00 P.M. he received telegram from Prabhu Ashrit and Satya Bhushan requesting him to pray to God and use his Yogic power for the release of Jagdish Chandra from Jail. Vyasa Deva sent them a telegraphic reply that by tomorrow he would be released. Vyasa Deva fore-went the lunch that day and employed his Yogic power. Next day a telegram was received from Satya Bhushan intimating the release of Jagdish

Chandra. Jagdish Chandra himself wrote a detailed account of his release after five days. He also said that now he would be prosecuted. Vyasa Deva replied that he should not worry. He would neither be imprisoned nor fined. He would surely be prosecuted but he would be acquitted. On reading the detailed account Vyasa Deva began to use his Yogic power which made two visions appear before him. One was of the prosecutor and other that of the Judge. Vyasa Deva wrote to Jagdish Chandra about their complexion, figure, stature, age and appearance. Jagdish was simply surprised. He said to himself, "Vyasa Deva is at such a distance, how could he see these persons." He replied to Vyasa Deva saying that he was right. The visions which appeared before him during his meditation were exactly as they have been described. Jagdish Chandra was asked to intimate telegraphically in time, when the hearing started, so that Yogic power might be employed at the proper time. During the pendency of the case, three or four judges had been transferred. Vyasa Deva had to employ his Yogic power on each of them which made him greatly tired. Free from the worries of the case Jagdish Chandra came to Uttarkashi to pay his respect to Vyasa Deva and to obtain blessing from him.

Contact with Seth Jugal Kishore Birla

Vyasa Deva presented his science of Soul to Seth Jugal Kishore Birla. Who was much impressed by the book. He had read it page by page and praised it greatly and desired to have personal contact with Vyasa Deva. He sent rupees 300 to Vyasa Deva for free distribution of the copies of the book among poor Sadhus so that they could benefit by it. The Seth asked many questions regarding the future of India and Hindus. Vyasa Deva sent a suitable reply.

Pandit Devdhar was assistant Secretary of the Swargashram Trust and had great respect for Vyasa Deva. On his request Vyasa Deva brought him success in two cases of Swargashram by his Yogic Power.

When Vyasa Deva and Seth Jugal Kishore Birla became acquainted with each other through correspondence, the former asked the latter to send his photograph so that when necessary the Seth could be helped by the Yogic power of Vyasa Deva. The Seth had great respect for Sadhus, specially those living in the Himalayas. He sent his photograph and expressed his desire to see Vyasa Deva. Vyasa Deva was

about to leave for Gangotri. Hence the Seth came to Swargashram to meet him. He had intimated his date of arrival through Pandit Devdhar. He came to see Vyasa Deva at about 4.00 P. M. and discussed various matters for two hours relating to the future of India and devotion to God. Vyasa Deva gave logical, rational and learned answers. Seth Birla has great love for the Hindu community. There is no field. religious, social, educational or political which has not been benefited by his munificence. When Vyasa Deva talked about religion he learnt that Seth had studied the Hindu shastras and was acquainted with its broad principles. He was sincerely devoted to God and had un-shakeable belief, in Him. At the time of departure the Seth said, "You are a Mahatma and a Himalayan Yogi. Pray to God daily that the future of Hindu community be bright, Ram Rajya be established. Mahatma Gandhi's dreams be realized, corruption be uprooted, the Government affairs be polite and religious, the character of country should be high and she may prosper." Vyasa Deva promised that he would offer such prayers for three years.

On the 18th April, Vyasa Deva reached Uttarkashi accompanied by Brahamchari Prem and Shri Kanth. Seth Tulsiram's eldest son Gopaldas and his wife, Om Prakash and his wife and his son from Delhi also arrived at Uttarkashi. They stayed there for 10 days and participated in religious talks. Seth Gopaldas fed all the Sadhus of Uttarkashi in Yogniketan and denoted rupees six thousand for the construction of Yogniketan Hall.

Seth Jugal Kishore Birla's illness

From Pandit Devdhar's letter Vyasa Deva learnt of the serious illness of Seth Jugal Kishore Birla. He was requested to effect his recovery immediately. On the receipt of his letter Vyasa Deva developed high blood pressure from which he never suffered so far. The seth became all right in four or five days, though he was weak for ten days more. Vyasa Deva asked Devdhar if the seth was still suffering from high blood pressure. Devadhar replied he did suffer from high blood pressure but now he was perfectly all right.

Departure for Gangotri

The followers of Vyasa Deva, in view of his illness requested him to postpone his departure for Gangotri but he stuck to his programme. As he walked he was relieved of high blood pressure. The Seth never

suffered from this disease after his recovery, but Vyasa Deva suffered from it three times. Seth Jugal Kishore sent him a letter of thanks. Vyasa Deva assured the Seth that there was no danger to his life for the next four years.

Pandit Uma Pati Bhat D.M. Uttarkashi was well acquainted with Vyasa Deva. Once he came and discussed religious matters for about a couple of hours. Bhat is a religious and God-fearing man. He has studied religious books and believes in Yoga. Prabhu Ashrit came and stayed for one month. He met Vyasa Deva daily. Sometimes he and Brahamchari Prem gave discourses. Vyasa Deva left Uttarkashi on the 2nd June. He was accompanied by Seth Jhabholal, Brahmchari Shri Kanth and Brahmchari Vasant Das Prem said that he would follow after a month. On the 5th June they arrived at Gangotri where eight to nine in the morning the trainees were instructed in Yogic postures and Pranayamas, and in the evening Vyasa Deva taught them for one hour to practise Yoga, one hour.

Vyasa Deva devised new postures for Bahirang Yoga and asked his students to practise them. He wrote down the method and advantages of the new postures. At Gangotri and Uttarkashi he wrote down the book. He celebrated the Vyas-Puja day with great eclat. On this occasion he gave dinner to Sadhus and distributed money and dry fruit and sweets among them. Brahamchari Prem also came from Uttarkashi. All his disciples worshiped Vyasa Deva and sang his praise.

Vyasa Deva taught Dharam Shastras to Prem and Shri Kanth. These days he was feeling withdrawn from everything. Yogic practice, study, discourses etc. seemed to him causes of bondage. He wished to give up everything and pass his days in a lonely place observing silence. Prem and other students asked Vyasa Deva to write. Brahm Vigyan or Science of Divinity to which he said, "I put the trainees to a year of practice and then wrote the Atma Vigyan." The same procedure would be followed with respect to Brahm Vigyan. Vyasa Deva used to tell Prem and other students that the Science of Soul should be followed in our daily life. They should behave like those who have realized the self. Those who came in contact with you should feel that you have realised the soul, you should behave like those who know the soul. The behaviour of such a man should be free from deception, conceipt and intrigue. He should withdraw himself from the objects of sense organs and enjoyment and should not feel specially inclined towards actions. He should

treat alike friend and foe. Even if somebody does wrong, he should not let the feeling of revenge rise in him. A man who has realized the soul feels neither attachment to nor aversion from anybody. He should be free from anger, aversion and attachment. He does not back bite. All his suspicions and desires are quietened. To him joys and sorrows are the same. He feels satisfied with what he gets and remains equable in joy, sorrow and fear. He does not feel mentally agitated at all. Calm and quiet, he meditates on the soul. His mind and intellect are fixed. He knows his real form and has no love either for animate or inanimate. He does not like enjoyment of this world or the other world. One who possess these qualifications is free from the worries of life and knows his self."

The address was delivered by Vyasa Deva in 1960 on the occasion of Vyas-Puja. At that time he was writing Bahirang Yoga and instructing the trainees. Brahmcharis Prem, Shri Kanth, and Sunder Narayan had promised to supply the pictures for the book. Hence they were given training in Asan and Pranayama.

Vyasa Deva stayed there till 30th Sept. and then proceeded to Uttarkashi with his party. There he wrote the book and simultaneously trained the students in postures and Pranayamas. This went on for six weeks.

Training camp in Swargashram

On the 8th November Vyasa Deva left Uttarkashi and reached Swargashram and stayed at Kanpur Dharamshala. The painters of Shivanand Ashram were asked to prepare pictures of various postures of Pranayama. This work took about one month. Pictures of 300 postures and 50 kinds of pranayamas were made. But as there was no proper studio, there were defects in the pictures.

Printing of Bahirang Yoga

On the 1st march 1960, Datta was sent to Delhi for arranging the printing of Bahirang Yoga. Vyasa Deva stayed for one month in Kanpur Dharamshala and then shifted to Rani-ki-kothi. Where he started the training of the novices. The office of the Yogniketan Trust was also held in the same house. This year came two ladies from America, one gentleman from France and one from Indonesia. When the four month training camp was over, Brahmchari Shri Kanth went

to Banaras for studies. Sunderanand proceeded to Jaipur and Prem decided to stay with Kailashanand in Swargashram because the cold climate of the Himalayan region did not suit him.

Departure for Gangotri

Vyasa Deva decided to leave Swargashram on 20th April but the Chief Editor of daily Milap, Ranbir came by his car to take Vyasa Deva to Uttarkashi. Ranbir was accompanied by his wife and daughter and also his adopted sister. Prabhu Ashrit and his many disciples came to bid farewell to Vyasa Deva. He stayed in the Dharamshala of Kali Kamliwala at Rishikesh for a day and then left. At Swargashram Devdhar and Harbanslal had arrived to bid him farewell. He left in the morning at 8.00 A.M. and reached Uttarkashi at 4.00 P.M.

Ranbir stayed at Uttarkashi and then went to Delhi. After stopping at Uttarkashi for 40 days Vyasa Deva reached Gangotri where he stayed for four months. In early October he returned to Uttarkashi and arrived at Swargashram on the 25th October. He had stayed at Gangotri for four months.

Yogic Training camp

This time the camp was started on the 1st March because from 13th April 1962, the Kumbh fair was to commence. This was done for the convenience of the trainees so that they might complete the training in March and join the fair.

Vyasa Deva had decided to enter sanyas on this occasion. He had appointed Brahamchari Jagannath and Captain Jagannath to conduct the training camp. Vyasa Deva wanted to know how the camp was conducted during his absence. He wanted to arrange the publication of the Bahiranag Yoga. Hence he could not take the vow of silence. The training camp was over on the 1st March. 65 trainees had participated in it. A dinner was given at its conclusion. Vyasa Deva advised them as follows:

"The present life is one of Yoga. Not only the Indians but foreigners also are taking interest in it. Hence four foreigners have come to receive training. If you carry on the practice at your places and observe proper discipline and restraints you will obtain great success. The principal method of the Science of Soul and Divinity is Yoga Hence you should dedicate your life to perfect it." Then

a farewell address. Shrimati Kalawati read a poem saying, "We are bidding farewell to our Guru and to our fellow trainees today. We were glad to sit at the feet of our Guru. Now that period is over. We have calmed our hearts by living under the guidance of our teacher."

Preparation for Sanyas

Vyasa Deva was not initiated in Sanyas by any Guru. At this stage he needed no Guru. Because he had already acquired all necessary knowledge. If for the sake of convention he wanted one it was not possible to get a befitting Guru. Hence he decided to initiate himself. The self-initiation does not require any ceremony except performance of Yajyana and giving charity. Vyasa Deva decided to perform a Yajyana known as Maharudra. Balakram Agnihotri is a great scholar of Rishikesh. Vyasa Deva consulted him. The Pandit asked one of his disciples Ram Gopal to preside ove the Yajyana. He and Ram Kishan Shastri prepared a list of the articles necessary for the Yajyana which was to begin on the 1st Navratra of the Chaitra month. The expenditure was estimated at Rs. 6000. But an amount of Rs. 8000 was actually spent.

The Yajyana begins

The Pandal was ready on the 5th April, Pandit Ram Gopal had completed the preparation by 4 o'clock in the evening. All together 1,60,000 Ahutis were to be offered. Hence it was decided that twenty thousand should be offered every day. The Yajyana was to be performed for four hours in the morning and four hours in the evening. It went on for eight days and was completed on Ramnaumi. It was decided that the Vijayahome would be done on the 10th, 11th and 12th April. Daily discourses by learned men had been arranged but due to strong winds the pandal could not remain intact. Hence the programme was postponed. But Vyasa Deva gave his talk every evening. On the 12th and 13th Prabhu Ashrit and Anand Swami also spoke. Thousands of Vyasa Deva's disciples attended the function. Food arrangements were excellent. Hundreds of spectators came daily to see the Yajyana and hear the discourses. The managers had been instructed that no visitor should return from the place without taking meals. The sound of the Vedic verses filled the sky. One and half maund of Samagri

and 10 seers of Ghee was spent daily. Vyasa Deva made offering of Ghee as Yajman and others offered Samagri. When Vyasa Deva was busy otherwise, Shankar Lal Sharma acted as his substitute. The Yajyana was over on the 13th April when hundreds of men and women made their offerings and after distributing charities and gifts to Brahmans, the Yajyana was complete.

Took Sanyas-13th April, 1962

Vyasa Deva arranged good many Buses and Cars. Hundreds of men and women accompanied him to Haridwar. At 10 o'clock he marched to Har-ki-Pauri where he took his ceremonial bath and he threw into the Ganges his sacred thread, he had his head clean-shaved and consigned the hairs to the Ganges. He put on yellow robe and gave himself the name of Swami Yogeshwaranand Sarswati. The whole audience acclaimed him as such. After this sweets were distributed and Vyasa Deva went to Swargashram where dinner was served to about 600 men and women. That evening from four to seven discourses were arranged in which the prominent speakers were Prabhu Ashrit, Anand Swami and Yogeshwaranand Saraswati. He explained to the audience why he had taken Sanyas. He spoke for two days.

His address-14th April, 1962

The subject of his address was "why I took Sanyas." He began with recitation of vedic verses and said, "Since my boy-hood I have been a celebate and practising Yoga. When I was studying in Mohan Ashram I had two class fellows, both of whom were Sanyasis. One of them was named Vijyan Bhikshu and the other was known as Shivanand. Both of them were young Sanyasis. After completing their education they gave up Sanyas and became house-holders. I have seen scores of people who gave up Sanyas and became house-holders. Hence I preferred to continue celebacy and when I reached the age of 75 years I took Sanyas."

My first teacher was Swami Ramanandji. He was a man of Arya Samajik way of thinking. My Second Guru was Parmanand Avadhut, Anudasi saint. My third Guru was Atmanand, a resident of Ayodhya district and a Vaishnars saint. For a long time he had lived in Tibet. Thus I had three spiritual teachers. Besides, I had six teachers who gave me the conventional Education Principal among them was Pandit Hari Chandra from whom I studied Darshan and Upanishads for year.

I always try to grasp the fundamentals of all religions and all persuations. I never spurned or insulted any sect. Among my disciples there are followers of all sects. They are Muslims, Christians, Sikhs, Jains, Arya Samajists, Canadians, and they all respect me. Several foreign Christians have come to me to learn Yoga. I love all my disciples equally irrespective of their religions, and teach Yoga to all of them. I always emphasize on self-discipline and self-restraint. In fact this can be called a universal religion. It is recognised by followers of all sects. This was the reason why I did not take Sanyas from a Guru of any sect and assumed it myself.

I have taken Sanyas, keeping before me the traditions of Ashramas and Varanas. According the ancient convention I ought to have proceeded from Brahmcharya to the life of house hold believe that in that way I could not have accomplished the work I have done during the last 40 years I have been teaching Yoga and have written two books, Science of Soul and Physical Yoga and now I am planning the Science of Divinity. I have acquired the knowledge of self and Brahm because I have missed the house holder's life, if I had become a house-holder my cherished desire could not have been fulfilled. You will be surprised to know that during period of Brahmcharya and before taking to Sanyas I was behaving like an ascetic. For the last 50 years since I renounced home I have observed Brahmcharyanand, lived in forestes and mountains leading the life of saints and sages. Formerly several ascetics refused to learn from me because they said that I was only a Brahmchari and not Sanyasi. But now they can benefit from me.

Then addressing the audience Anand Swami said, "In respect of my knowledge of the self, I consider Swami Yogeshwaranand as my Guru. He has helped me to realizae the self through Yoga from the saint of Ashram. I am his senior because I had become a Sanyasi twelve years earlier. But we should address him as Brahmchari Swami Yogeshwaranand Sarswati. Now he will proceed to Badrinath and there will observe the vow of silence without his where-abouts being known to anybody. He had formed the Yogniketan Trust and freed himself from all bondages"

His address to disciples

My duty as a Brahman came to an end yesterday. I am now free from the duties of a Brahamchari. Infact I am free

from all duties. I shall now live the life of a Sanyasi. I need not now perform any sacrifice, give any charity or teach anvthing. I shall mould my remaining life like that of sages who had realized the self and the Brahm. I have been imparting teaching to my followers and disciples but I regret to say that I do not notice any appreciable change in them. Several of my admirers and disciples sav. "Maharai, you should now tour the plains and preach to the people there. Now give up your vow of not to leave the Himalayas." My reply is, "For so many years I have been speaking to you but you have not been benefited. What hope is there for the future now. You need not hear discourses but act on what you have known. Those who would practise, for them one teaching is enough. If you do not practise what you know thousands of discourses will not avail. I now feel withdrawn from these things. May God bless you. If great sages and munnis could not do you good what a Yogeshwaranand can do for you." The novices are fond of hearing and not of practising. My discourses have been so far found to be only gramophone talks. Hardly a man among lakhs is able to perform the duties of his varan and dharma. A man likes to die where he was born. In old age they prefer to be insulted by their sons and daughters'-in-law but do not become Vanprasthis or Sanyasis. For an Arya it is a sin to die in his own home. If fact a Vanprasthi should expire in forest and a Sanvasi in some country. If you are not surrounded by a family you can shake off, love and attachments. Only a Vanprasthi or a Sanyasi can extinguish ignorance and attachment. I can help the people while living in Himalayas and practising Yoga. Those who want to benefit by me shall come to me. If they want bliss and the knowledge of self they will come to me. It is better to stay in one place and practise Yoga and realize the soul. Rather than go about various countries and making speaches, it is better to teach at one place thus a man becomes a burnished gold through austerities, renunciation and knowledge. While you are leading the wordly life you can not develop true knowledge, and feeling of renunciation and you do not make progress. Many obstacles and hinderances present themselves. Running the Ashram, delivering discourses and teaching Yogic practice are also the causes of bondage. But I shall be free from them. A man who wants salvation should give up all actions and contacts. The third stage of my life is now come to an end and the 4th stage is commencing. Hence I should retire to the Himalayas and try to obtain salvation. May God give you true sense and strong resolve so that you may tread the path of happiness and obtain eternal bliss.

The following is the list of the disciples who attend the yogic training camp regularly.

1.	Rai Sahib Visheshwarnath Datta	Acharya Yogniketan
2.	Captain Jagannath	Acharya Yogniketan
3.	Ram Kishore	Acharya Yogniketan
4.	Brahmchari Shri Kanth	Acharya Yogniketan
5.	Babu Pyarelal Mittal	Lakhimpur
6.	Bansi Lal	Mukhtiyar Sambhal
7.	Seth Harbanslal Marwah	Bombay
8.	Shankarlal Sharma	Delhi
9.	Professor Prabhulal Dixit	Atroli
10.	Murarilal Shotriya Shastri	Atroli
11.	Satya Bhushan Vaidya Shastri	
12.	Acharya Rajendranath Shastri	Delhi
13.	Narayan Das Kapoor	Delhi
14.	Om Prakash of Milap	Delhi
15.	Shanti Swroop M.A.	Meerut
16.	Rai Sahib Fatehchand	Delhi
17.	Mahabir Prasad	Delhi
18.	Pritamchand Bij	Delhi
19.	Brahmchari Satava	Yogniketan
20.	Kishori Lal	Swargashram
21.	Vilaiti Ram	Bhoori Manda
22.	Satya Prakash	Ludhiana
23.	Jhabba Lal	Dehradun
24.	Kishan Lal	Delhi
25.	Ganga Sahai	Meerut
26.	Jugal Kishore Perimal	Ganganagar
27.	Sita Ram Maheshwari	Delhi
28.	Shir Kishan	Amritsar
29.	Vaidya Mangoolal	Sihara
30.	Hari Singh	
31.	Vanprasthi Dharam Dev	
32.	Ram Udasin	
33.	Devi Dayal Diwan	Geeta Bhawan
34.		Rohtak
		THE RESERVE OF THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAME

35.	Vanprasthi Amardev	
36.	Michael Smith	New Zealand
37.	Swami Shankaranand	
38.		
39.		Ahmedabad
40.	Vallabh Bhai Patel	Gujarat
41.	Satya Kam Vaidya Vagish	Chittor
42.	Surya Lal Sharma	
43.	Karamchand	Delhi
44.	Puranchandra Chaurasia	all applied taken
45.	Lala Puranchand	Delhi
46.	Chakhan Lal Vedarthi	
47.	Ghanshyam	Rishikesh
48.	Yojendra Pal	Gurdaspur
49.	Swami Vigyanand Sarswati	De la constant de la
50.	Jagdish Chandra Dabar	
51.	Durga Prasad Pandey	

52. Brahmchari Ved Prakash

List of Ladies

1.	Dharamwanti	Uttarkashi
2.	Sheela Datta	Dehradun
3.	Ram Pyari	Ludhiana
4.	Kalawanti	Delhi
5.	Kaushlia Mittal	THE RESERVE OF THE PARTY OF THE
6.	Durga Devi	Swargashram
7.	Ishwar Devi	Barely
8.	Veera Devi Marwah	Bombay
9.	Shanti Goel	Hapur
10.	Brahm Shakti Devi	Gurukul Navela Delhi
11.	Shanti Devi	Gurukul Navela Delhi
12.	Shanta Devi of Milap	Delhi
13.	Ratna Devi	Agra
14.	Leelawati	Delhi
15.	Dr. Vimla Devi	
16.	Dr. Vidyawati	Jullundur
17.	Premwati Bali Ram Taneja	Dhanbad
18.	Lajjawati Mehta	Haridwar
19.	Om Kareshwari	Swargashram

20.	Kamla Aswani	
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21. Miss Sak

22. Ram Pyari

23. Mrs. Dharamchand

24. Shakuntala

25. Yashwati

26. Uma Pandit

27. Dr. Ram Pyari Shastri

Surat Israel

Vyas Ashram

Delhi

Gurdaspur

Pathankot

Kashmir

CHAPTER V

PROPAGATION OF DIVINITY

Teaching of the knowledge of Brahm

After taking Sanyas Swami Yogeshwaranand Saraswati stayed in the Swargashram for about 20 days. Many of his followers wanted that he should come down from the Himalayas and benefit the people by his discourses. But he preferred to live in a calm and solitary place in the Himalayas. He did not like to visit the cities full of tumults and activities. Hence he proceeded to Badrinath by car, accompanied by followers Pandit Shankarlal Sharma and his servant Gananath. From Rishikesh he reached Rudra Prayag where there was a large crowd of pilgrims. From there the way bifurcated, one going to Kedarnath and the other leading to Badrinath. Pilgrims of both the places used to collect there. Due to the large crowd it was very difficult to get accommodation there. When he was searching for it a Brahman gentleman approached him and said, "I can arrange accommodation for you. You will not be inconvenienced in any manner. While I sweep the room clean please get your luggage here." Swami Yogeshwaranand occupied the room but could not sleep on account of bugs. Next day he reached Joshi Math and stayed in the Birla house. Seth Jugal Kishore Birla had written to the Manager at Joshi Math and Badrinath to arrange accommodation for Swami Yogeshwaranandji. He stayed at Joshi Math till 25th May and then proceeded to Badrinath.

Writing of Science of Divinity

At Badrinath he stayed in the Birla house on the bank of the Alakhnanda. He took a vow of complete silence from 1st June. Sharma also took the Vow of Physical (Akar) silence. Swami Yogeshwaranand observed physical silence on the 15th and 30th day of Hindu Math, for an hour each day. For the remaining days, he observed complete silence. He had decided to write the Science of Divinity during his stay here. He had brought some papers with him from Joshi Math and purchased some at Badrinath also. Sharma alongwith his physical silence started the recitation of five lacs of Gayatri verse.

During the period of his complete silence the daily routine of Swami Yogeshwaranand was as under:—

3 A.M.
4 to 6 A.M.
 Meditation
8 to 12 noon
 Writing the book

If he found that some topic of the Science of Divinity was too deep and difficult he used to solve it through his conscious samadhi.

Before his initiation into Sanyas Swami Yogeshwaranand had the idea of writing the Science of Divinity in a different form. In fact he had written down its outline. But somebody stole the manuscript and announced that he had written Science of Divinity which would be shortly published. Hence Swamiji gave up that arrangement and started writing the book differently. The Science of Divinity was based on his personal experience. Hence he could give it the form he liked. He proceeded with 33 objects, each object having five states, which had 157 divisions in which he showed the form of Brahm and explained the relation between the pervader and the pervaded. Then he described the way of visualizing Brahm. Some of the last objects have only three to four forms. Hence the total number of division is 157. In this book the 32 states of changing Prakarti or matter have been described extensively. So far as our steady goes this sort of treatment has not been attempted in any philosophical book. Swami Visheshwarnand alone has the credit of this clarity of treatment. The Science of Divinity proves that the Brahma has no atributes. It has caused a great stir among modern scholars. The ancient and the modern scholars consider Brahm both Saguna and Nirguna. But Yogeshwaranand said that the atributes really belong to Prakarti and have been imposed on Brahm. Swami Yogeshwaranand also at some places has referred to attributes. But they have been taken as imposed. They do not belong to Brahm eternally.

We were just describing the daily routine of Swami Yogeshwaranand. He look light meals at 12 noon. The servant placed food silently before him. The Swami had given necessary instruction to his servant Gananath and Shri Sharma before he began his complete silence. Hence every thing went on very well. He took a little milk at 8 A.M. and again at 9 P.M. Till 2 P.M. he rested and then started writing which continued till 6 P.M. Whenever he came to difficult subject he would go into Samadhi and obtained correct knowledge.

In the evening from six to seven he had his walk. While walking he kept his face covered and eyes down cast so that he could not see any body. The complete silence related not only to speech but also to the mind. While walking if he saw somebody, then a chain of thought would have started. Hence he followed the method of keeping his face covered. Beyond the Alakhnanda and towards Managaon and also to Kanchan Ganga there are plains extending for two miles. He used to walk there. From seven to nine he sat down for religious practice and re-called knowledge of the subjects of the Science of Divinity through Samadhi. At 10 o' clock he went to bed after taking milk. During that period his whole time was spent in meditating, concentrating and perceiving the various topics of the Science of Divinity. Shankarlal Sharma very much liked porridge. Hence he started taking it, a week after his vow and gave it also to Swami Yogeshwaranand. He put less than half a seer of milk in the porridge. For three men this quantity was too small. Gananath was a young man and Sharma was 20 years younger than Yogeshwaranand. Sharma was well built and strong. He took also dry fruits and walked a lot. Porridge did not suit Swami Yogeshwaranand. He began to complain of pain in both his knees. His ordinary moments caused him pain. In the Himalayan region surrounded by high clad mountain, porridge cooked with milk and mixed with lot of water is not a suitable diet. Shankarlal Sharma and the servant had no knowledge of the season and the region. They were interested only in taste and satisfying hunger. Swami Yogeshwaranand suffered from pain for 10 days. He had treatment but it did him no good. One day after his return from walk he entered the kitchen and found that there was only four chhatak of milk. He lighted fire warmed the milk and took medicine with it. Sharma and the servant now gathered that Yogeshwaranand did not like taking porridge. Hence they gave him milk and not porridge. The Swami had studied Ayurveda and used to take food which suited the season and the place. Mostly he treated himself and carried a box of medicines with him. He suffered from pain in his knees for six weeks but continued to do the work. The Birla house was a calm and solitary place. Very few pilgrims stayed there. Swami Yogeshwaranand wrote the Science of Divinity in three months and took a month to revise it. He completed his four months vow of silence, after having observed it strictly according to rules. At its conclusion he fed the Sadhus at Badrinath temple and gave Rs. 5 to each of them as Dakshina. Besides, he gave Rs 100 to Kali-Kamli. kshetra, Rs. 50 to Badrinath temple and Rs. 25 to Punjabi kshetra. After this the Swami stayed at Badrinath for five days and visited three historical places of the neighbourhood. His followers and admirers continued to pour in there also. He left Badrinath on the 8th October and reached Joshi Math where he put up in the Birla House. After a couple of days stay there, he decided to visit Kedarnath. But two or three acquaintances who had just returned from Kedarnath informed him that the mountain there were all covered with ice and there was intense cold. The idea was therefore postponed and he left for Uttarkashi by bus where he stayed at Yogniketan for one week and then he proceeded to Swargashram.

Invaders withdraw

During these days the Indo-China war was going on and there was strong fighting in Ladakh. This was undeclared war. Then on the 20th October China declared war. On Indian border 15 miles long and touching Tibet war clouds began to gather. Towards Assam also fighting began. China and India had been friends since ancient time. It was from India that Buddhism reached China. Hence they had an old religious tie. There was a time when China regarded India as a place of pilgrimage. Fahiena, Houentsang, Itsing, and other Chinese pilgrims came to visit the places associated with the life of Buddha and to study Buddhism. They also studied Sanskrit and carried with them a large number of Buddhist books. Recently there was a slogan of Hindi Chini Bhai Bhai. Hence it was never imagined that war will break between these two countries. China continued to show friendship, while making secretly war preparation. In Tibet also trouble had been brewing for the last three years. China wanted to annexe Tibet and imprison Dalai Lama. Hence he left his capital Lhasa and secretly escaped to Assam. It angered China. A terrible conflict was raging on the borders of Kashmir and Assam. The Chinese forces were advancing and there was despondency all over India.

When the Chinese troops advanced further Swamiji felt much worried. He sent Rs. 500 to Ranbir, Chief Editor of the Daily Milap asking him to deliver the amount to the Prime Minister of India, Pandit Jawaharlal Nehru for the fighting troops, and asked Ranbir to despatch photographs of Mao Tsing, Chou en Lai and Khruschev, President of China, Prime Minister of China and Prime Minister of Russia respec-

tively. Swamiji wanted to use his Yogic power to change the mental attitude of these leaders. He was sure he would be able to do it.

Ranbir sent the three photos immediately and while delivering Rs. 500 to Jawaharlal Nehru said, "This small amount has been sent by my precepter Swami Yogeshwaranand Saraswati for the troops. has asked me to assure you that the war will end well. He will use his Yogic powers to influence the enemy and make him withdraw. I feel sure that he will do it. I have seen him doing this several times before." Nehru was much surprised to hear it and said, "Is it possible? Are there such Yogis in India even today." Ranbir said, "I have complete confidence in what my precepter says. He can do what he likes. can cure patients lying on death bed. Several of such patients are in Delhi. In a short time you will see that the Chinese are withdrawing." Swamiji exerted every muscle in employing his Yogic Power on the enemy leaders mentioned above. He gave up eating cereals and subsisted only on milk and fruit. At the same time he took up a vow of silence. He ceased instructing those who had come to Yogic Training camp to learn Yoga. This work was entrusted to Captain Jagannath and Datta. He advised his devout follower Shankarlal to suspend his worship and meditation and throw himself heart and soul into the cause of the country which. he said, was the duty of every Indian. Shankarlal had worked during the struggle for independence and had been to jail several times. He had worked shoulder to shoulder with top ranking revolutionaries of the country. As desired by Swamiji, Shankarlal went to Delhi but he could not find any useful and suitable work. Hence he went to Punjab and contacted Pratap Singh Kairon who was an old patriot. Shankarlal said to him, "My precepter has sent me to you to offer my services to the defence of our country. Please assign me the suitable work which I shall do diligently, as honorary worker." The Chief Minister Kairo appointed Shankarlal D.I.G. of the Home Guards, in which capacity he worked night and day and trained thousands of young men for defence work.

Swamiji placed the photos of the three enemy leaders before him and employed his Yogic powers to bring about the change in their attitude. When engaged in this type of Yogic job, Swamiji has to be angry towards the person whose mind he wants to change. It is now rarely seen that people are angry at the criminals, speak to them harshly and threanten or reproach them. But Swamiji behaved in his

own way which caused a great stress on his mind. Till the man is brought round and starts obeying, Swamiji suffers from uneasiness and makes repeated and persistant efforts to bring about the desired change. He became so much ingrossed in his work that sometimes he even forget his meals. After making a firm determination to use his Yogic power he completely identified himself with it till success was achieved. Swamiji never worried so much in his life as at the time of Chinese aggression. He is a great lover of Indian civilization and culture. He imagined what the aggression, if successful, would mean. He thought it would result in colossal destruction of human life, widowhood of thousands of women and rendering countless children parentless. He heard the petious tale of horrible cruelties perpetrated by the Chinese on the people and Lamas of Tibet. A Lama had fled from Tholing Math and had come to Harshil. He had related the story with his eyes full of tears to Swamiji. Harshil is 40 miles on this side of Gangotri. Quite a number of refugees from Tibet had sought shelter there and told the stories of the cruelty inflicted on them.

Sitting on a low seat on a chair Swamiji concentrated his Yogic power in order to change the hostile attitude of the Chinese rulers. He used to hear papers giving war news. He knew that the aggressors met with a stiff resistance in Ladhak and that at the aerodrome of Chusole there was a stiff fighting and the enemies were repulsed, but that on the Nefa front the Indian troops were retreating and the Chinese had occupied the area. In Assam the Chinese were only at a distance of 80 miles from the petrol field. In this time of crisis America and England helped India. Meanwhile Russia stopped supplying petrol to China. In these circumstances China declared cease fire on the 23rd Nov. When Swamiji heard the happy news, he stopped employing his Yogic power. For full one month he had done it and observed silence. On cessation of fighting he broke his silence and resumed taking cereals. He had never exerted so hard as in bringing about a change in the minds of the Chinese leaders. This had great effect on his mind and he began to feel weak.

Labour's mind changed

One day Om Prakash and his wife Shanta Devi came to see Swamiji. These days they were in great trouble. The workers of their press had gone on strike. The demands were so high that it was impossible to meet them even by selling the press and if the press was

sold nothing could be left to live on. The Government had appointed an arbitrator who was inclined towards the workers who were so agitated that they threatened Om Prakash with death. The couple related the story of their trouble to Swamiji who was very kind to them. He asked them to send him the photos of the leaders of workers and of the arbitrator and also to intimate the date of hearing. Swamiji assured Om Prakash that he would win the case and leaders of the strikers and the arbitrator would be made favourable to him. Om Prakash proceeded to Delhi and supplied to Swamiji the photos and informed him of the date and time of hearing. With Yogic eyes Swamiji saw the place where the case was being heard and used his Yogic power to change the mind of the leaders of agitation. The Government had suggested a mutual settlement which was in fact in the interest of both. A time for it was fixed but the parties did not turn and the workers became greatly excited. On the date of next hearing there was a hard discussion and great tension prevailed. He wrote a detailed letter to Swamiji. After three hearings the arbitrator gave his award in favour of Om Prakash. The strikers got much less than what they were offered by Om Prakash. To express their gratefulness Om Prakash and his wife Shanta Devi came to Swargashram.

Cure of Jugal Kishore Birla's backache

In the month of December Seth Jugal Kishore Birla had a severe backache, so much so that he could move with great difficulty. He did not like to bother Swamiji this time because formerly when he suffered from blood pressure Swamiji had cured him by his Yogic power but he himself suffered from the same disease. At this time Birla thought it better to suffer than trouble Swamiji but Pandit Deva Datta Sharma told Swamiji everything about Birla's ailment and requested Swamiji to use his Yogic power. Swamiji concentrated on Birla and cured him of his pain. In three or four days the patient felt considerably relieved and in one week he was perfectly all right. But Swamiji himself developed backache, on account of which he could not train the novices who sought admission in January 1962. The work was entrusted to Datta and Captain Jagannath.

Disease Mental

On the 22nd January 1963 Swamiji returned from his walk at 6.00 P.M. and sat on the platform in front of the Kothi. Then he went

up and after a few minutes came down again and said, to his adopted sister Dharam Devi who was sitting on the Platform, "I am not feeling well but I cannot say what the trouble is. I feel that my memory is gone. My mind is restless." Dharam Devi conducted him to the 1st floor and asked him to rest in bed and sent Datta to bring the physician of the Swargashram. The Physician diagnosed that the trouble was due to the formation of gases in the stomach, which has affected the brain resulting in the loss of memory. He prescribed certain medicines and advised fermentation of feet by warm water. Datta, Captain Jagannath, Pritamchand, Mahabir Prasad and Dharamwanti looked afrer him with great care. He was unwell from 6 P.M. to 2 A.M. and did not know what took place during that period. At 2 o' clock he said that the door was making noise and should be closed. Then the attendant felt relieved to know that he was getting better. For two hours he had restful sleep. At nine in the morning when Dr. Hansraj came to examine him, Swamiji said, "I do not at all remember what happened in the night. Early in the morning I had a slight headache and felt that my brain was empty." He further said, "For the last three months I have put my mind to a great strain. I exerted to change the mental attitude of the Chinese leaders, turning the case in favour of admirers and curing Seth Jugal Kishore Birla. I took very little sustenance and by brain was terribly occupied. Hence both body and the mind have gone much weak. My nerves and veins have been greatly strained. It is but natural because when a Yogi tries to bring a change in any body's mind he has to exert much and loses strength. For one month I suffered from headache." On the 15th Feb. Swamiji recovered fully and started to instruct the trainees. Due to Indo-Chinese war the number of trainees was also very small. The training was over on the 31st March. When, as usual a dinner was given and Swamiji addressed the trainees as follows.

"My dear trainees,

Today is the last day of your training, you have received here during the last four months. You have practiced austerities and observed purification, external and internal. You have observed celibacy and utilized the time in practising detachment and austerity. This will purify your life as fire purifies gold. In ancient times the Rishis and Munis obtained the knowledge of reality by practising Yoga in calm, quiet and solitary forests. This is confirmed by Upnishads which say

that 'Learned Yogis retire to the forests, live on begging, practise austerities and obtain immortality.' The Upnishads put great emphasis on the control of the body and mind. During your stay in this camp you have obtained some knowledge of reality. You should at your homes or at some Ashrams or quiet and solitary places further develop it. What you have received should not fritter or slip away. It should not be like the bath of an elephant, which enters a pool of water and bathes, but on coming out again covers his body with dust. You should further develop your knowledge and good habits. Human life is very valuable. Its objects should be to gain the knowledge of reality. Give your time to the fulfilment of this aim. Only then will your life be successful. Nowhere else except in Yogniketan such practice of self realization or the realisation of Brahm is inculcated. An individual of any sect may come and obtain this knowledge here. We make no distinction of caste and creed. Every trainee receives an equal amount of care and attention. Our School of Yoga is meant for humanity. Our trainees return to their homes with benefit and satisfaction. As there are schools and colleges for imparting secular education, so we have this school for the teaching of practical Yoga and for popularising the methods of realising the self.

Departure for Gangotri

Swamiji never left the Himalayas for planes. During his religious practises he stopped at Amritsar in winter and in Kashmir in summer. From November to April he lived at Swargashram. Then during the month of May he stayed at Uttarkashi and from June to September at Gangotri. On his return he stayed for the month of October at Uttarkashi.

After the training camp at Swargashram broke up Swamiji left for Gangotri. During the night he stayed with Baldev Mitra, Manager of National Bank of Lahore. Starting by bus from Rishikesh early morning he reached Uttarkashi at 3 A.M. There he stayed for 40 days and on 1st June 1963 arrived at Gangotri. This time he was accompanied by Pandit Rajendranath Shastri and Pritamchandra of Delhi. At Gangotri Rajendranath was requested to prepare a press copy of the Brahm Vigyan. Rajendranath was a worthy disciple of Swamiji. For the last three years he had been attending the training camps and had acquired some Yogic knowledge. His object in going to Gangotri was to gain further knowledge and to steady and assimilate what he had

already gained. Pritamchand and the Pandit could not ride hence they had to walk. Swamiji however rode to Gangotri.

Pritamchand felt troubled and nervous at the site of the ice-capped high mountains surrounding the place and thought that he could not advance further and sought permission of Swamiji to return, but Swamiji gave him a towel to tie round his waist and to give or hear talk while walking. Swamiji related to him several interesting stories which diverted the mind of Pritamchand and he did not feel exhaustion. Resting at Gangnani, Jhala and Harshil they reached Dharali where Thakur Kundan Singh brought milk for them. He used to supply all the necessary provisions to Swamiji, during his stay at Gangotri because he had great respect for him. Since Swamiji started residing at Gangotri his father Thakur Narain Singh supplied him food provision regularly. On their way they stayed at Bhaironchati and at 1 o'clock they reached Gangotri. Swami Dayal Muni cooked food for them. They had their lunch and slept soundly.

Swamiji used to take the trainees for an hour and half in the evening. In the calm and quiet place of Gangotri the trainees made very appreciable progress. Brahamchari Shrikanth and Rajendranath made rapid advance. Pritamchand was all right for about 15 days. Then he was taken ill and had to return. Rajendranath prepared a press copy of the Science of Divinity in about 10 weeks. He had acquired the knowledge of self by entering the Anandmay Kosh.

Swamiji used to give dinner on the Ashadh Purnima to the Sadhus and distribute clothes and dry fruits to them. On that occasion his disciples offered him presents. Pandit Rajendranath Shastri offered him presents and wrote the following ecology in Sanskrit as an address.

To Shri Yogeshwaranand Saraswati, the great Sage who was formerly Brahmchari Vyasa Deva.

I bow to Yogeshwaranand or Vyasa Deva of great wisdom who is my precepter and who is disseminating the knowledge of Yoga known only to Shesha or Vyasa, the commentator, or to Yogeshwaranand and Dayanand and hardly to any body else. The Yogic light purifies the novices whether they be residents of forests, householders, poor or wealthy asectics or students, the foolish or the learned. From Yogeshwaranand the old and the young, the men and women all received the Yogic light which gives them salvation. The knowledge of Yoga illu-

minates all. It helps to realise the Brahm and helps complete celibacy. The knowledge of the soul or the external yoga as discovered and systematised by Swami Yogeshwaranand brings salvation. He is therefore a Shiva, Vishnu, and Brahm for us. There is no other help for us but you should be worshipped by heaps of Jewels but we are foresters we can therefore offer only pure mind and seek shelter of your feet.

Yours obediently

Guru Purnima Vikram Era 2020 Acharya Rajendranath Shastri Founder of Dayanand Veda Vidyalya

Free tca and meals were served to the local Sadhus for six weeks on behalf of Swamiji. A charitable dispensary was also run where Dayal Muni treated the patients. The Kitchen arrangements were also entrusted to him. This year Swamiji received a donation of Rs. 10,000 from Seth Jugal Kishore Birla, and through Dayal Muni, he arranged the repairs of temple of Gangotri. Dayal Muni was sent to Dharali on some business. While dinning with a householder he took something which caused flatulence and dysentry. Hence he was detained at Dharali for four days. After that he suffered from indigestion and took long time to regain his normal health. He had taken something which had even affected his brain. For some time he was not mentally normal. He became all right when he received the treatment at Amritsar.

Departure for Swargashram

Swamiji and Shastriji accompained by four Sadhus left for Uttar-kashi where he stopped for 20 days and then left for Swargashram. On arrival there he sent Datta and the Captain to Delhi to arrange the printing of the Science of Divinity. Swamiji invited from Delhi an artist to prepare pictures for Brahm Vigyan or Science of Divinity. This took 20 days to complete. For the publication of Brahm Vigyan Seth Jugal Kishore Birla had given a donation of Rs. 5000. At the same time the second edition of the Atma Vijana was issued and its English version was prepared. Captain Jagannath stayed at Delhi and arranged its publication with the help of Om Prakash. The work was complete without any loss of time. The cost of publication of the Science of Soul was borne by Amirchand Gupta of Bombay.

Yoga Training Camp in Swargashram

Since last year Swamiji was guiding the trainees especially in the Science of Divinity by which they had greatly benefited. Before the training started he addressed them as follows:—

"Your Buddhi should be so sharp that you can understand every object completely. The truth bearing Buddhi alone can help in practising the Science of Divinity and realizing Brahm. You should control your sense organs carefully and then try to pierce the earth and witness the changing internal condition. As you enter your gross body and witness the internal organs, so you should pierce through the earth and look at the movement going on in its interior. If inside you, you have percieved the self, then like a cell you visualize inside the earth a conscious power. The heavenly body in the space are the parts of the cosmic earth, pierce them with your subtle vision and realize them. Thus you will obtain direct knowledge of the Brahm in the gross world or the entire universe. The world is constantly changing and under going transformation. Try to understand its material cause and efficient cause and thus realize Brahm." This practice was carried on by the male and female trainees for several days and according to their ability they gained direct knowledge of the subject. In this manner all the trainees were put to practice in order that they might realize and understand every cosmic element. In 1962 63 and 64 it was explained that the Prakriti is the cause of everything that the Brahm pervades every atom. After the training was over the trainee put questions to Swamiji, "If you think that the Brahm has no attribute how do you think this visible world was created and by whom." Swamiji explained this question at length.

Saguna Brahm

There are many difficulties in holding that Brahm is Saguna or possess attributes. If the principle is occupied then we will have to believe in the existence of as many Brahmas as the attributes. Every attribute will change its state. There would be a sequence of the attributes. If we suppose that all the attributes appear simultaneously then we have to admit that Brahm is also subject to change. Brahm will have to be recognised as changing itself even if its quality or attribute manifest themselves one after the other. If the attributes are eternal even then Brahm will have to be recognised subject to change. Now

the question arises whether the attribute and their possessor are different or identical. If they are different then Brahm and attributes are separate. If they are identical then Brahm will change its condition and will have many forms. But we cannot prove two contradictory attributes existing in Brahm. It cannot be both Saguna and Nirguna. Again the trainees asked, "You said that the Prakriti is both eternal and non-eternal. If in your opinion it is eternal as a cause and non-eternal as result, what objection is there in recognising Brahm both eternal and non-eternal."

Swamiji replied as follows:

The Prakriti possesses the form and is evolutionary. It is greater than the Brahm. Hence Brahm permeates it. The Prakriti as a cause is not at all perishable. The world originates from it because it is evolutionary. Its real causal form never disappears or perishes. But it changes its state and passes into effects. It is enterspersed in its effect, as gold is interspersed or contained in the ornaments. Gold as such has not perished. It has only changed it state. Similarly the Prakriti as such does not perish. It only changes its state. If we recognise that Brahm is similar to Prakriti then the former will be subject to change because the effect inherits the attributes of the cause. The changed form of the Brahm shall contain the original attributes of Brahm. Hence Brahm must he regarded as attributeless, non-active, formless and detached. The Prakriti receives activity or creativeness from the proximity of the Brahm. In fact attributelessness, non-activity, non-attachment and formlessness are not the qualities of the Brahm. Brahm only exists. He does not change or evolve. It is eternally non-active. If we suppose that in certain objects activity exists, we will also have to admit that it undergoes changes. Hence we can proceed only when we start with the theory that the Brahm is attributeless, when we say that the Brahm is attributeless it does not prove that it possess the power of creativeness. Brahm can certainly be regarded as the efficient cause of the world. The efficient cause is of two kinds. A potter is an efficient cause in making pots but Brahm is not this kind of efficient cause of the world. It's an efficient cause due only to its proximity. It is not a doer. Hence the Prakriti starts evolving into various objects by the mere proximity of the Brahm. The changing Prakriti stops evolving further when the earth element comes into existance. No further evolution takes place."

On hearing these arguments trainee said, "You said that Brahm is not a doer or creater but the Vedas said from him originated Yojurv-

ed etc." Is this a wrong statement? Will you please enlighten? Swamiji replied, "What is the material cause of the Veda? If Brahm is recognised as the material cause of it then the former will be changeful. The knowledge of the Veda is different from the Brahm or identical with it? If it is different then its material cause must be some other object. If it is identical then the cause and effect are identical. The Prakriti as a cause and effect are identical. The Prakriti is present as a cause in all its evolutes. Does Brahm exist in the Vedic knowledge as a cause? This argument is to prove that Brahm is as changeful as the Prakriti. If you believe that the Vedic knowledge is the attribute and Brahm is its possessor then you will have to recognise that this attribute is a changed condition of the Brahm and the two are related to each other as a supporter and supported. The relationship of the supporter and supported exists between two different objects. Hence the Vedic knowledge will have to be regarded as separate from Brahm, and material cause of the Vedic knowledge will be something else. If you think that the efficient cause is only the proximity then the material cause of the Vedic knowledge is some other object. Mere proximity does not prove that Brahm is the source of Vedic knowledge. Hence the cause of the Veda is neither Brahm nor Prakriti. Now the question can be asked, "Who is the creator of the Vedic knowledge and how and when it is created." We will have to suppose that the knowledge emanates in the form of transformation from the object which possess knowledge In the beginning of the creation the mere proximity of the Brahm starts series of Prakriti. The first transformation of Prakriti is in form of knowledge. Here also the question can be asked: Was Prakriti in the form of knowledge even before? The reply is this: The Prakriti has three attributes-Satvas, Rajas and Tamas. These three are objects and attributes both When they are in the state of any quality they undergo changes. When they are in the state of tranquility they are collectively called Prakriti. They merge in Prakriti which is their cause. But they do not lose their forms. They reside in the cause. We believe in Satkaryavada. We do not believe that any thing disappears entirely. The effect is absorbed in the cause. This is not destruction. means Knowledge, Rajas means Activity and Tamas signifies Vigour. They are the attributes of the Prakriti as also its forms. They also represent transformation. You may say that Prakriti is unconscious. It receives consciousness from the Brahm. But going and coming are not the attributes of Brahm. Brahm is conscious. Therefore you call him

knowledge but knowledge is not its attribute. The material cause of knowledge is Prakriti and not Brahm. With the proximity of the Brahm the Prakriti produced Mahat element and from the latter emanated the cosmic mind. The cosmic mind produced countless, individual minds which were dominated by knowledge. The individual minds continued tradition of Vedic knowledge.

When the present day Yogis and Scholars of Veda would die they will carry on their internal organ or the Buddhi and the mind and their impression with them to the other world. Then they will enter other bodies and impart Vedic knowledge to others. Till they get liberation they will continue to disseminate the Vedic knowledge birth after birth. When the time of reabsorption comes, then the Yogis and the Scholars will also be reabsorbed getting with them the Vedic knowledge and their mind. The knowledge will lie in a dormant state in their internal organs. The eternal organs containing knowledge will be reabsorbed in cosmic mind which will merge into Mahat Satva or the state of tranquality of Prakriti.

After the re-absorption when creation starts the Vedic knowledge arises first in the Yogis and Scholars or half liberated persons. They bring it in their internal organs and start the tradition of Vedic knowledge. Those who first received this knowledge were named Agni, Vayu, Aditya and Angira.

This tradition continued with the help of truth-bearing Buddhi. In this Scheme of things Brahm is not at all necessary. Vedic knowledge or any other knowledge is not created by Brahm. In this world we obtain knowledge through our Buddhi or from our teachers. Buddhi which supports and exposes it If Buddhi can carry the knowledge from one birth to the other it can certainly carry it in the period of re-absorption. In the beginning of creation the truth bearing Buddhi or the illumined Buddhi will carry the knowledge in the internal organs of the Rishis and Munis. Hence we cannot prove that the knowledge of Vedas originated at the time of creation of the world. If knowledge is a quality of Buddhi, it was so even at the beginning of creation. Hence Vedic knowledge is neither quality nor attribute of Brahm nor is the latter its creator. At present four Vedas are available. But they do not represent the whole knowledge. Knowledge has no limit. It resides in the Buddhis of countless creatures. The countless Buddhis of the countless creatures carry the knowledge. The Buddhis

are the material cause of the knowledge. Knowledge is an evolute of Buddhis. Brahm is conscious and therefore it is knowledge but its knowledge is changeless and non-decaying. It does not expand or increase or decrease. Hence the Vedic knowledge is an attribute of or effect of Buddhi, not of Brahm which is attributeless, changeless, formless, and non-attached. Of course its proximity sets the Prakriti in motion and it transforms.

This year Swamiji, Ramkishan and Datta were training the trainees. After completing the training of five months, on the 2nd April Swamiji thought of going to the plains. He was invited by hundreds of followers. But Swamiji had never gone down Haridwar. His followers wanted him to run Yoga training camp in the cities, so that the citizens might benefit.

The training was over on the 31st March 1964 and was marked by a grand dinner followed by scholarly lectures. Bidding farewell to his disciples, Swamiji said, "Yoga is a universal religion, most useful for humanity. It suits both theists and atheists and brings happiness to all men. The eight fold method of Yoga is followed by all sects and persuations. Its first two parts namely Yama and Niyama are its foundation stones. By following them a man or woman can ennoble his or her life and control the sense organs and mind. Yoga creates a feeling of friendship for all and sympathy for the afflicted. It gives you strength to help those who are unhappy. A man learns to hate a sin not the sinner. To the sinner he becomes indifferent. This gives him joy. All the religions teach harmlessness, truthfulness, non-stealing and control of sense organs. Hence every man and woman should observe Yama and Niyama. It gives concentration and peace of the mind. The founders and propagators of all the religions have observed Yama and Niyama and put great emphasis on them. It gives them greatness and These two rules are necessary for all the students, leadership. householders, Vanprasthis or ascetics. A House which has a weak foundation cannot be strong and cannot last long. The Yogi who does not observe Yama and Niyama is likely to deviate from the right path and be lost.

Similarly the postures and the regulation of breath are also essential. The postures enable you to control and strengthen the body and the regulation of breath gives you control on the mind and removes the dirt of old impressions on the mirror of your light. It creates an

illuminating Buddhi. When the movement of breath becomes weak there is no activity or excitement in the mind or sense organ and Yogi aquires a power of meditation and samadhi. In the Brahmrandhra or divine hole a flame appears, and if postures are steadied the movements of the body quieten. The mind withdraws itself from distraction and helps concentration and the Samadhi.

Similarly withdrawal from the sense objects gives control of all the sense organs. The leaders of all thoughts or religions are one with regard to the control of mind. Without such control it is not possible to acquire any perfection.

The eight fold method of Yoga is recognised by both theists and atheists. When the atheists perceive the various objects in the Samadhi, it is necessary for them to cultivate concentration. The self, Brahm and the Prakriti can be perceived only through Samadhi. The whole world recognises that Samadhi is the way to acquire the true knowledge. The modern scientists also hold the same view. Geeta says that Yoga is an art. Anything which is done wisely, tactfully and with full control on sense organs is yoga. To do a good deed with mind control and consentration is Yoga. To throw oneself heart and soul into a work is also Yoga. Anything which is done in this world is for the other world is also Yoga.

The Purana says:

योगाग्निर्दहिति क्षिप्रमशेषं पापपञ्जरम् । प्रसन्नं जायते ज्ञानं ज्ञानान्निर्वाणमृच्छिति ।।

"The fire of Yoga consumes all the sins, generates real knowledge and gives salvation." Yoga is the only means for visualizing the true form of an object. Meditation helps to visualize the form of soul residing in the internal organs and Yoga helps to perceive the subtlety of the soul. A Yogi can perceive the soul by continous Samadhi in a calm and lonely place. Gita also says the same thing. A Yogi who perceives the soul is higher than a Tapasvi, than one who acts in a detached manner, and than even a Gyani.

The training camp was over on 2nd April, 1964 and Vyasa Deva decided to go to Delhi because Seth Jugal Kishore Birla was urging him to come down to Delhi from the Himalayas. He had arranged every thing for him. Vyasa Deva was permitted to live in any of the houses of the Birlas at Delhi. Om Prakash of the Milap and Captain

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Jagannath were sent to fix up accommodation. They decided that the Sant Kuti in the Birla Temple would suit him. The Seth set up electric fans to cool the place. It was necessary because Vyasa Deva had mostly lived in the Himalayas and heat was an obstacle to his meditation and Samadhi.

Departure for Delhi

Birla sent a car for Vyasa Deva and Jagdish Chandra Dabar also brought one. The disciples and followers of the Ashram bid a respectful farewell to Vyasa Deva. First he went to Vanprasth Ashram. Jwalapur where his Sanyasi disciple Prabhu Ashrit had been observing silence for several months, and wanted to break it after seeing Vyasa Deva. Hundreds of Vanprasthis and neighbours assembled to see and hear Vyasa Deva who delivered half an hour's discourse to the hundreds of men and women who had gathered. He spoke on the vow of silence and said, "The Ashram enjoys reputation because sadhus who live there observe self-control, silence and austerities and carry on religious practices. Such places are the centres of spiritual knowledge. Ashrit has been observing silence for months. The silence is of two kinds-Akara Silence and Kashtha Silence. Akara means not to speak. If it is absolutely necessary, then one may either make a gesture or write down what he wants. Kashtha silence means that nothing should be expressed. This is of three kinds-Physical, Vocal and Intellectual, To sit in the same posture for a long time absolutely motionless is physical The vocal silence is that in which nothing is spoken. silence. or intellectual silence is that in which no action takes place, no cognizance is taken and no motion of any kind is made. The intellect operates only through the mind. When the activity of the intellect ceases, then mind becomes supportless and becomes quiet. This sort of silence is extremely difficult. Such a Yogi is very rare. This silence is very helpful in realizing the self. In Adarshya Maun, the sadhak does not appear before or visits any body. He does not make use of his speech, no signs to express an idea. This silence cleanses the body, mind, speech, actions and internal organs and generates devotion to God, detachment from worldly things and gives knowledge of the self and Brahm. It releases a man from the cycle of birth and death.

Stay in Sant Kuti

Having left Jwalapur, Vyasa Deva reached the vicinity of Delhi where Dwarkanath Sondhi and his family were ready to accord him

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welcome at their factory. They welcomed him at the gate and took him in their factory. Sondhi informed the people of Birla Mandir that Vyasa Deva had arrived and that he would reach the temple within 15 minutes. In the factory Vyasa Deva gave his blessings and good wishes to all. In honour of his arrival. Sondhi gave an at Home. At about 1.30 P. M. Vyasa reached the Birla temple where Pandit Devadhar and several other gentlemen were ready for his reception. This done, they took him to the temple for the Darshan of the deity, after which he went to Sant Kutı. At about 2 o' clock they all lunched together and had an hour's rest. Then he appeared before the visitors. Quite a number of people had gathered to see Vyasa Deva because the news of his forthcoming visit had been published in the Hindustan Times. Similar information appeared also in the Daily Milap. Pandit Shanker Lal Sharma was the Secretary of Vyasa Deva, who had hundreds of followers, disciples and devotees in Delhi. Throughout the day there was a stream of visitors.

Activity in Delhi

Vyasa Deva received visitors daily for several hours. From four to six in the afternoon, he gave religious discourse daily and in the morning met the people from 9 to 11. The people of Delhi and from its suburbs took advantage of his stay and heard him respectfully. They used to turn up in thousands. Several loudspeakers had to be set up. He spoke daily on Yoga and deep spiritual subjects. Several persons made a tape-record of his talks. The following is the summary of his discourses:

Guru

A man desirous of true knowledge should approach a Guru who has acquired the knowledge of soul and who is free from all worldly bondage. The disciple should take a little fuel in his hand which significes that the Guru should be a Vanprastha and not Sanyasi because the latter does not perform any Yagya and the fuel signifies that the Guru performs it. According to the ancient tradition, the first admission of the disciple to a Guru's home takes place when his education starts and the second admission is sought when after having done his duty as a householder, he wants to be initiated into spiritual life. After the second admission the Guru begins Philosophical or spiritual education. The scriptures lay down that a man who has detached himself from all worldly enjoyments is entitled to a knowledge of the soul and Brahm. I now put you a question. How many of you are thus entitled to the

knowledge of the soul? Those who come to me talk of soul and God and nothing below it. But the acquisition of this knowledge is possible only after complete detachment.

According to the scriptures, only one who has observed the four fold way is entitled to this knowledge. The four fold way is—(i) Control of the mind (ii) Control of the sense organs (iii) Detachment from all objects (iv) To be unperturbed by opposites.

Shama

This means to calm the mind. This is possible when a man has withdrawn himself from all enjoyments and his mind feels no longer interested in them. A man who wants to enter the Vanprastha state should prepare himself for it, when he is still leading the life of householder. Such preparation is absolutely necessary so that he does not relapse into worldliness.

Dama

This is the second way. It means complete control of sense organs. They should not be allowed to go their own way, like a horse without reins. Only that man who has subdued his sense organs is really entitled to the knowledge of soul. It is after subdueing the sense organs that he can withdraw himself from every worldly possessions. It is the fifth limb or part of Yoga.

Uparati

It means that the intellect or the mind has ceased to feel interest in objects—worldly or other-worldly. Worldly objects mean the objects of the five gross organs in which there should be no interest. Not only this, but the man should have no desire even to enjoy the subtle heavenly objects. Only such a man can practise Pratyahar. Sage Patanjali, author of Yoga Darshan defines renunciation or detachment as absence of liking for objects seen or heard of. The objects of the gross organs are called 'Seen' and those of the subtle organs are called 'Heavenly' which are enjoyed by the subtle body. Only that man whose intellect had withdrawn from these both classes of objects is entitled to the knowledge of the self.

Titikhsa

It means to stand or bear calmly or not to feel perturbed by honour or insult, gain or loss, joy or sorrow. The mind should be always tranquil. The feeling of revenge should not be allowed to rise. There should be constant equableness, cold-hot, hunger or thrust should be borne and diseases should be suffered without perturbance. The above four qualities or ways are the pre-requisities of the knowledge of the soul.

Mental calm

All people, specially the householders complain that they cannot calm their mind. I asked them what methods they employ. The way to calm the mind is four-fold as explained above. But the way you follow leads to disturbance and not to calmness. Day and night you are immersed in worldly affairs and have no rest either in the day or in the night. Unless you follow the four fold way, you cannot gain calmness.

The present age is one of struggle. Your necessities have so multiplied that you have to work day and night to satisfy them. Even then they are not satisfied. You will succeed only when you will curtail your needs and cultivate contentment. Unless you do it, you cannot have mental calm. So long as the mind and the sense organs are not subdued, the mental calm cannot be obtained. You must so strengthen your attitude that, though surrounded by all worldly objects, you feel no desire to enjoy them. Character is conscious choice, it is not a forced choice. Those who are mad after objects of enjoyment, complain that they cannot tranquilize their mind. Your mind would be calm when you follow the ways just described. If you are constantly engaged, day and night in earning the worldly comforts and enjoyments and do not know what is contentment and your greed has no end and you have set no limit to your desire and pass your life in hankering after this thing and that thing, how can you enjoy calm. Such a man at the time of his death carries with him the unfulfilled desires and enters the next birth according to them and wanders through the cycle of births and deaths. Human life is the fruit of good deeds in previous births but it is mis-used in pursuit of worldly objects. Its proper use is the acquisition of the knowledge of the soul which is not done. You have thrown away gold and grasped brass. The object of human life is to obtain salvation but it is not pursued. In lives other then human enjoyments are possible. Then what is the difference between a human being and an animal. Those who miss this lofty object, depart from the world empty handed i.e., deprived of the knowledge of the Brahm. All their life people hear the Shastras, they grow old doing it, but they remain unaffected. Every year several scholars come to speak but the audience remain where they were. Their lives remain uninfluenced. Thus life passes. Once a sadhu was speaking on knowledge and renunciation and a prince happened to come that way and heard him. sadhu's teaching had an immediate effect on his heart, because it was pure and receptive. He left his horse there and retired into the forest to practise austerities. He had taken the vow that he would lead a life of devotion and after years of yogic practices, he obtained the knowledge of the soul. He then thought of meeting the teacher to thank him. He went to his abode and found him preaching to the very people whom he had seen before. They had not at all changed. The Prince was a celibate, he wore long hair and had complete control on his sense organ. The prince entered the assembly and shook the heads of some 20 persons. The sadhu asked him what he was doing? The prince said, "I want to see whether these persons are made of stone and clay or are men all awake. They have been hearing you for the last 12 years but I do not see any effect of your teaching on them No change is visible." A man like this prince is entitled to the knowledge of the soul, not one who is attached to objects. I have obtained the knowledge of the soul and Brahm from my Guru who had only a bark as loin cloth and a small asan as a seat which served also as his bed. To him bark or velvet did not make any difference.

Love of objects causes attachment

Love of objects leads to attachments. Till this desire in controlled, mind cannot become calm. As long as a man is troubled by the fire of desires, he cannot feel detached, and without detachment there can be no calmness. The years you have been hearing the discourses on religion but nothing has impressed you. You remain unaffected. Even an old man likes to die in his own home. He prefers to be a burden on his sons. The members of the family get tired of serving him. Young people are not used to serve their parents. Unfortunately our schools do not impart such service. Soon after marriage, sons build separate homes and deprive the parents of their service. Still the parents prefer to rot at home. Young men behave as they are taught. Our Schools

do not acquaint the students with our ancient culture. There is a great difference between foreign culture and ours, but we follow the foreigners blindly. We follow the foreign culture and desire Indian happiness. In ancient India, the householder alone earned money. Later he withdrew from household life and became a Vanprasthi. Finally he took Sanyas. The modern householders have increased their wants in imitation of Europeans. Hence they do not lead a happy life. When they cannot satisfy their needs what service can they render to others.

Such persons are engrossed in the enjoyment of the objects of sense and have unstable understanding and are not equipped with the four fold way, cannot perceive the self. You hear the discourses of asetics but remain attached to worldly enjoyments. Hence it seems to me that to preach the knowledge of Brahm to you is a cry in the wilderness. You will hear the teachings throughout your life but will do nothing. Merely to continue to hear the scriptures, life after life will not lead you to any thing good. If you mean to follow the teachings, one discourse is sufficient. The prince in the story heard the teacher only for an hour but his whole life was changed. He retired to the forest, practised penance and perceived the soul. I do not mean that you should free away to the forest like the prince but I do mean that after half a century of enjoyments of household life, you should become Vanprasthi, withdraw yourself from the worldly enjoyments and endeavour to achieve the knowledge of the self. You talk of calmness but do not follow the methods of obtaining it. Even old people are constantly immersed in enjoyments. But after all these things should have an end some day. If they end when the sense organs become feeble, what is the use? If you withdraw from them deliberately in young age, then it is creditable. Otherwise the death will separate you from them. I have told you what the four fold way is. I may add that knowledge and renunciation should be strengthened through detachment. You should learn to maintain mental tranquility in troubles and sorrows. Endeavour, courage and strength should not desert you. Then you will fulfill the objects of life.

A proper Guru

Equipped with the four fold way, one should go to a teacher who possesses knowledge of the soul, who has pondered over the worldly objects and then given them up. Such a man should be approached with all humility. The Upnishads say that the teacher must be a good

scholar, possessing knowledge of the self and Brahma. A disciple who stays sincerely and devotedly with such a precepter, acquires the knowledge of the soul and Brahma. Such a learned Guru will impart knowledge of Brahma to the disciple who is calm and collected. Lord Krishna's teacher of the knowledge of soul was Sage Upmanyu. When the latter went to his preceptor Gautam to obtain the knowledge of the soul, then Gautam said, "Well tend my cows and take them to forest. When they multiply and become one thousand, then return. If I consider you fit for the knowledge of the self, I shall impart it to you. Upmanyu took the cows to the forest near which there was no population. He could not beg for food and had to live only on milk. After some days Gautam called Upmanyu and asked him what he was subsisting on. Uymanyu said, "I lived on cow's milk which they gave after their calves had been fed. I did it because there was no village near about where I could go and beg for food." As Upmanyu drank the cow's milk without Gautam's permission, he was told not to do it in future. thought that out of pity for Upmanyu, the cows might have under fed their calves and left milk for him. The Guru asked the disciple to go and tend the cows again. When Upmanyu felt hungry and saw no means to satisfy his hunger, he thought of taking the foams of milk which the calves dropped on the ground and thus satisfied his hunger. When he had been in the forest for a long period, then Sage Gautam called him through his students and gathered from them that he was living on the foams of the milk which the calves dropped on the ground. teacher said, "The calves out of pity for you probably starved themselves and left foams for you. Do not, therefore, eat the foams in future." Again Upmanyu went to the forest to tend the cows and for several days took no sustenance. One day he felt terribly hungry but there was nothing to eat in the forest except leaves and grass. Hence like cows he began to eat these things. After sometime autumn came and the leaves dried and dropped and nothing was left in the forest to eat. For several days he ate nothing and became weak and reduced. Then came the spring season and the Araka plants gave soft leaves. Upmanyu began to feed on them. It made him ill and affected his vision and then he became blind. Then he held on to the tail of the cow and thus tended the herd. He went where the cows took him. The cows went together and sat together. By chance there was a great dust storm one day followed by a shower. The cows began to run hither and thither. Unfortunately the cow's tail slipped away from Upmanya's hand. He was going about to collect the cows when he fell into a well. But he happened to get some support and held on to something. Thus he passed several days. The teacher sent his students to call him but they did not find him anywhere and returned disappointed. Then sage Gautam himself went in search of him and called him around. Upmanyu recognised the voice of his teacher and answered loudly, "Sir, 1 have fallen into the well." The Guru immediately pulled him out of the well and felt grieved to find him blind. He asked Upmanyu to recite a Vedic verse which he did and his vision was fully restored. Gautam then placed his hand on Upmanyu's hand and the latter suddenly perceived his Self. The precepters used to examine their disciples strictly and imparted to them knowledge of the self only when they considered them fit for it. you want to have this knowledge while sitting in comfortable homes (enjoying all worldly things). You want to have both enjoyment and liberation simultaneously but they do not go together. Where there is enjoyment, there is no liberation and where there is liberation, there is no enjoyment. Enjoyment leads to sorrow. Liberation is freedom from sorrows.

Achievement according to efforts

You do not sacrifice anything and want to obtain knowledge of the truth. Your aim is very lofty. Our ancestors obtained such knowledge after years of strict austerities in the forests. Among them only a few succeeded. Gita says that one among thousands endeavours to achieve perfection. A man gets what he endeavours for. Those who strive for worldly and material objects, do get them to a large extent, and those who try for liberation do succeed according to the efforts put in.

The way of pleasure and the way of bliss

There are two ways open to man—one is the way of bliss and the other of pleasure. Most of you follow the way of pleasure which is good to begin with but it results in sorrow. It is a powerful poison with some milk on the surface. One who is attracted by the milk, drinks also the poison. The other way is the way of liberation. It leads to true happiness and calm.

If a man has a true and sincere desire for the knowledge of self and Brahma, he should follow the path of liberation. My experience is that the knowledge of the self and Brahma cannot be obtained except through a teacher, as the wordly knowledge is obtained from the professors of the colleges, so the knowledge of the self is obtained through a teacher who knows the self. I have just told you how Upmanyu obtained knowledge from Sage Gautam. Similarly Indra learned it from Prajapati and Nachiketa from Yama. The study of the Vedic literature will reveal hundreds of such examples. You should go to a Guru who possesses necessary knowledge, only then you can achieve due success in life.

In my preview discourses, I told you what qualifications a man should possess in order to be entitled to acquire knowledge of the self. You are now equipped with the four-fold way and are standing at the gate of knowledge of the self. I shall now explain the knowledge of the self, how to acquire it and what are the means of acquiring it:—

Three walls of the self

The self has three walls The first wall is the gross body. The second wall is made of the subtle body, and the casual body forms the third wall. These three walls encase the self. It is in the third wall that the 'Chitta' or the mind is encased. It is the residing place of the self. The first wall is pierced by two gates, the first gate is the 'Mulladhar' and the second one is the middle of the two eye-brows. It is called 'Trikuti'. When a novice starts the Yoga of meditation, he should control his sense organs and the mind, close his eyes and leave the mind to itself. Then he should throw a sort of calm, soft and sweet sight at the 'trikuti' and imagine a supernatural light. After some practice a divine light will appear there This light belongs to the subtle eye. When our eyes are open, we see the external objects. The vision which the gross eyes possess comes from the subtle eye. When the gross eyes are closed the subtle eye sees the internal objects we use the gross eyes to cognise the external objects then the Sun, ti Moon, the lamp help us. When we close the gross eyes then the internal light helps the subtle eyes. Now what are the internal lights. The light which is instrumental in helping the gross eyes exists internally in the form of internal fire. Besides, there are the 'tanmatras' constituting the second light. They help in illumining the objects of the gross body and the subtle body. During this practice an intellect will arise which is called 'Vishoka Jyotirmati'. This helps in visualsing the objects which are beyond the sense organs. In Yoga-Philosophy, this talent is called 'Vishoka-Jyotirmati' which means that it illumines our 'Buddhi' and

enables it to know the real nature of objects. The light of this talent is experienced and felt in the middle of the eye-brows. It is visible even when the eyes are open. This state of meditation is called 'Anumuni-Mudra'. If a Yogi with the help of this mudra does not want to dive in, he should use 'Jyotishmati Buddhi' and with it enter the body. If he does not want to enter the subtle body and wishes to visualise the internal organs of the gross body, then in the light of the Jyotishmati, he can perceive his heart, bones, marrow, fat, nerves and veins. He can also see the 'Chakras' and the 'Pranas' and can understand and realise them. Then the preception of the gross body begins to disappear and the Yogi feels as if he is bathed in some spirituality. His experience shows him that he is rising above his flesh and bones and his body is converted into a divine light and is pure and full of 'Satvik' feelings.

Entry into subtle body

After the perception of the internal organs of the gross body, the yogi should, with the help of the divine light, enter into subtle body which contains 17 elements viz. five organs of knowledge, five organs of action, five Tanmatras, mind and intellect. Some philosophers substitute five 'Pranas' for the five 'tanmatras' but 'Pranas' serve no purpose as they always reside in the subtle body. The subtle body does not require the gross 'Pranas'. They come to an end with the gross body. All the teachers think that this body is made of five elements of which the fifth element is air, in form of breath. It enters the subtle body as the concommittant cause. We give no place to gross 'Pranas' in subtle body. We substitute it by 'Panchtanmatras' because 'Panchtanmatras' are the material cause of the subtle body. As the five elements are the material cause of the gross body so the 'Panchtanmatras' are the material cause of the subtle body. To suppose that the five 'Pranas' are the material cause of the subtle body is untenable. Those who advance this theory should be asked what is the material cause of the subtle body. They cannot answer this question.

Creation of the subtle body

Now you will be told how the subtle body is formed. When the universe comes into existence due to the vicinity of 'Ishwar' then three kinds of creations appear 'Satvik', 'Rajas' and 'Tamas'. The 'Satvik' and 'Rajas' 'ahankar' create the cosmic mind. The 'Satvik ahankar' creates organs of knowledge and 'Rajas ahankar' creates organs of

action. The 'Panchtanmatras' are created chiefly by 'Tamsik ahankar' and indirectly the 'Rajas' and 'Satvik' ahankars also contributes to it. In the creation of mind, the organs of knowledge and the organs of action often 'ahankars' contribute as concommittant material causes. In the formation of the mind 'Satva' 'Raja' are the chief causes but 'Tama' is also a concommittant cause. In the creation of the organ of the knowledge the 'Satvik ahankar' is the chief cause but 'Rajas' also contribute secondarily. In the formation of the organs of action, 'Rajas' is the dominant cause, 'Satvik' and 'Raja' are secondary. There cosmic creations are the origin of the individual creation. The Tanmatras which originate from 'Tamas' dominate 'ahankar' the material causes of this body. After that from these 'Panchtanmatras' the gross elements evolve and create the gross body. The subtle body created by the Panchtanmatras shrinks and expands. It assumes the form of the body which it enters, be it the body of an ant or that of an elephant. As a new born baby grows so that subtle body grows alongwith it. The gross organs like hands, feet, eyes and nose are only the external forms. They are unable to function independently. The subtle organs of the subtle body set the gross organs of the gross body to action. At the time of death the subtle body carries with it the bad or good impressions and causes new birth. The subtle body and casual body are perpetually bound to each other as the gross body is connected with the casual body. So long as the gross body continues to exist the subtle body will also continue to exist inside it. Similarly as long as the subtle body continues to exist the casual body continues to exist with it. It is because of the impressions of the good and bad deeds reside inside the mind and the mind resides in the casual body.

A Yogi's entry into the subtle body

When a Yogi wants to visualise the self, he becomes oblivious of his gross body. He feels as if his whole body becomes illuminated. This state has been described in Yoga-darshan as the light in which he sees the subtle body of the yogis roaming about in the space. He sees even Lord Krishna, Shankar and Vishnu. As this gross creation exists in the five elements so does the subtle body exist in the five tanmatras.

The world of the five Tanmatras

The individual in the subtle body in the world of 'Tanmatras' enjoys the objects of the subtle world because the world of the panch-

tanmatras also is one of enjoyment. Here a mere desire presents smell, form, taste etc. No efforts at all is necessary. In the gross world inhabited by birds and animals 'tamas' dominates. But from the point of view of enjoyment the subtle world and gross world are the same. The difference is only whether it is the 'Satva' or 'Tama' which dominates. In the world of five tanmatra the subtle individuals are dominated by 'Satva' but in the gross world the animals and birds are dominated by 'Tamas'. The subtle individuals stay in the world of the 'tanmatras' for acons. Then they assume the human bodies and adopt extreme renunciation which makes them detached from even noble enjoyments and they reach the world where no enjoyment of any type exists and all connections with a body come to an end. Now they have to do nothing with either the subtle body or the usual body. This is salvation. There exists neither sorrow nor happiness nor enjoyment, no love, no aversion. The internal organ drops down all impressions. The self xists in itself. This is called 'Kevalya'. It lasts for twentysix acons.

The path of liberation which I have just described is real path. It is the one path which should be pursued. It leads to the knowledge of the self and later to the knowledge of Brahma. This helps in detaching oneself from all activities and liberation from all sorrows.

I have described how the first wall is penetrated and the second wall or subtle body is reached. When you feel that you are all light, then consider that you are in the subtle body. Then a variety of subtle forms will appear before you. Scenes of supernatural beauty will show themselves. In the state of samadhi the Yogi sees the objects of the subtle world. A Yogi should not ignore their subtle scenes. But should try to penetrate them and obtain real knowledge.

The subtle bodies and the heavenly individual wander in the space. How they are mutually related and why they go about in the space should be understood. As it is necessary to obtain the correct knowledge of the gross objects so it is necessary to know the objects of the subtle world. The knowledge of the self begins after we enter the subtle body. The self is an object beyond the organs of self. So are also the objects of the subtle body. When these objects are perceived and understood, then the intellect becomes truth bearing It is helpful in the realisation of the self. A man of ordinary intellect can neither perceive nor understand the objects which are beyond the grasp of the sense organs. We daily use our mind and intellect but we have no real in-

sight in them. This knowledge is obtained by a Yogi, when he enters the subtle body, because the mind and the intellect are the parts of the subtle body. They and the subtle body are inter-related.

Entry into divine hole (Brahmrandhra)

After entering the subtle body, the yogi should first penetrate the divine hole. Here he will first perceive the centres of the organs of action. They will be visible like small starlets giving out small rays. Here the organs of knowledge and the organs of action as also the mind and the intellect are illumined. When the Yogi sees their movements and mutual behaviour, he is lost in wonder. Their action is very alike. It is very difficult to follow their movements. They act in a regular sequence but with such a terrific rapidity that the spectator thinks that all actions are simultaneous. In the state of meditation the Yogi should himself see the behaviour of his gross organs. In this state he can perceive very well the behaviour of his tongue. He should touch his gullet with the tongue and perceive in the divine hole how the subtle organs are being affected and how the gross organs of sense are transmitting the knowledge of objects to the subtle organs. The mind returns it to the intellect and in half a moment, it communicates the decision of his intellect to the subtle organs and externalizes the knowledge through This experiment will enable the Yogi to perceive his gross organs. the self.

When a Yogi is in a Samadhi, the external objects impress his gross organs. Then the impressions enter the divine hole and from there they are thrown to subtle organs. Then the impressions change into Tanmatras and the subtle organs grasp them. The subtle organs then become active which impresses the mind and the mind impressess the intellect and the intellect gives its judgement in a second. The impression becomes action of the mind and body. When externalized, the objects of the self organs afford enjoyment and cause joy and sorrow.

The need of the knowledge

The organs of action induce action and the organs of knowledge induce perception. This is the synthesis of knowledge and action. The intellect becomes truth-bearing by perceiving this synthesis and later it helps the perception of the self which is subtler and then the subtlest. In order to perceive it, a subtle intellect is the pre-requisite. A long

practice in the divine hole and perception of objects there make the intellect very very sharp and capable of self-realisation.

Formation and function of subtle body

The subtle body in the subtle space is created not like the gross body which is reproduced by parents. The material with which the parents create the body consists of earth, water, fire, air and space. The food is made of these elements and it is converted into energy. Hence the five elements are the enternal cause of the body. In the same manner, the subtle bodies are created by the subtle. Panchtanmantras which are their material cause but the subtle bodies are not brought into existence by the subtle individuals exactly as the gross bodies are created by parents. In the region of the subtle bodies and subtle individuals, there are no parents and off-springs. If it were so, there would be no difference between this world and the world beyond. When the Universe evolves by the vicinity or proximity of Brahma, then the Panchtanmantras engage in the formation of the subtle bodies. As they create the other objects so they create the subtle bodies. In a subtle world parents are not necessary. There omniscient Brahma is the only origin. A question may be asked why the Gods residing in the subtle worlds do not do this job but this is not possible because the selves there do not function as husband and wife, male and female or father They have obtained Godhood after having withdrawn and mother. themselves from the worldly attachments. Why should they again entangle themselves in such things. There is no difference in that region between man and woman and there is no question of enjoyment. The subtle bodies go out there from our gross bodies. Why should there be any necessity of reproducing new bodies.

A Yogi acquires Vashikar Sangya after perceiving in the divine hole the real forms of the sense organs, mind and intellect. If after acquiring full knowledge of the subtle bodies, Vashikar Sangya or perfect equanimity does not arise, then the Yogi feels the desire of enjoying the spiritual objects. Hence it is necessary that a Yogi should not be drawn even to the spiritual objects. As the enjoyment of the gross objects is the cause of bondage and therefore, they are renounced, similarly a Yogi should be indifferent to the enjoyment of the spiritual objects. After an extreme detachment from these two classes of objects, salvation is obtained, not otherwise. The spiritual enjoyments are described by Muhammad and Christ. Our Purans, Upanishads and the Darshana

also describe them in detail, but the charwakas and the Scientists do not believe in their existence. We ask them why they use their mind though they have not seen it. Similarly you use your intellect organs of knowledge etc. but you have not seen them. Hence the swarga or the spiritual world exists in a subtle form. It cannot be the object of your gross eyes. You can perceive and understand it through subtle eyes. The western materialists feel much troubled by the enjoyment of objects surrounding them. They are tired of these objects and see nothing but destruction surrounding them. The only way to peace and happiness is devotion to God. The western scholars are now looking to the Indian Yogis for guidance. They are feeling desirous of learning Yoga but they do not yet understand its real form and importance. They think that the physical postures are Yoga. But the postures are only one of the eight parts of Yoga. They are entirely ignorant of the remaining seven parts. There are good many Yogis of this type also in India. The real significance of Yoga is to realise the self and the Brahma through the control of the mind. I think the time is not distant when people will try to understand Dharma, Dhyan and Samadhi which they will learn from the Indian Yogis, I arrange a Yogic training camp from 10th Nov. to 30th March in the Swargashram and from 15th June to 15th Sept, in Gangotri. So far thousands of Indians and some foreigners have been benefited by it and have made spiritual progress and some of them have acquired knowledge of the self and the Brahma. These camps are attended quite often by foreigners which shows that they desire to learn Yoga. Formerly, our idea of divine hole or Brahmarandhra used to be ridiculed in foreign countries but when some foreigners obtained admission in our training camps and practised Yoga and perceived divine light during their time of meditation, they expressed regret for their ignorance. India was in ancient times the teacher of divine knowledge to the world and even in her present downfall she is imparting knowledge of spirituality to the world. The foreigners intoxicated by their progress of science and technology come to India to drink deep at the fountain of philosophy. I have observed one good characteristic in the foreigners. When they undertake to do a thing they throw themselves in it heart and soul. I much regret to say that we lack this quality.

Among the audience there are some between 70 and 80 years. They have enjoyed all worldly objects. Now they should resolve to devote the remaining years of lives to the acquisition of the knowledge of the self.

You should not now reside in your homes. Your place is in the Vanprastha Ashram. Associate daily with persons who are great and mobile. Engage in religious practices, recite the name of God, give up attachment. In it you will find real peace and happiness. In these Ashrams they teach the control of the sense organs, purity of character and good behaviour. A change is effected in life and the methods of the knowledge of the self are indicated.

It is after a long time that I have come down from the Himalayas in the plains. My object is to deliver to you the message of the self and Brahma and to tell you how to realise them. Man's greatest duty is ultimately to renounce every thing and realise the self. Hence rise and awake, much time has passed and a little is left. Do not waste now the time you have at your disposal, devote it to God, dedicate yourself to him and enjoy eternal happiness.

Knowledge of the casual body

I have told you the method of entering the subtle body and perceiving the objects in it. I shall now tell you how to enter the casual body situated in the heart. In the casual there are six objects: Self, mind, Self sense (Ahankar), subtle breath, subtle matter and Brahma. Brahma encases or covers all three. When a Yogi enters the casual body, then he sees a great shining light. In his Samadhi, he experiences that his casual body is a bundle of light and the life element or power is issuing forth from the subtle. When he advances further, he finds the cover of self-sense on the mind and the self. With his power of concentration or Samadhi, he removes the covers and proceeds further and then enters the mind full of Satwa, and pure and clear. By long effort he removes the 10 layers of impressions and sees the pure mind in which he makes quest for the self. This state is called Pragnat Samadhi (Conscious-Samadhi). In this state an effort is made to purify the mind by removing base impressions lying on the mind, there are both bad and good impressions which constantly agitate it. If an effort is made, the bad impressions are suppressed and only the pure ones sur-So long as the relation between the mind and the self continues, the impressions do survive and cause activity. Pure impressions do not specially cause a covering, they rather create satvik sense and help obtain knowledge of the self. Then the self is realised, then they are suppressed by super conscious or Asamprajyat Samadhi. In this state the chitt is satva-dominated. Yet a long quest for the self has to be made.

The mind is more expansive than the self. The self in the mind has to be searched like a piece of diamond in a large tank. One has to dive deep here and there and then at certain place he comes upon the subtle and illumining piece of diamond. This is how the diamond of self has to be searched in a tank of mind. It is not an easy job. Imagine that mind consists of millions and millions of particles, and among themself is a subtle particle. As the self is of a different class from the particles of light in shape, colour and lustre, it is perceplible or visualizable. If it were like the particles of light, it would have been extremely difficult to spot it. The Satvik quality of the mind also constitute a sort of cover on the self and presents difficulty even in the state of Samadhi. The mind is pure and satva. It is difficult to search the self in it. A yogi, therefore, should preceive in it the place where the movement or knowledge starts. The origin of movement is the abode of the self. The self should be preceived in the centre of the mind with the subtle and enlightened eye. This is the chief abode of the self. There it should be realised. The mind and the self reside in the casual case of the subtle prakriti or matter. If this cover is penetrated then a Yogi realises the Brahma and becomes one with it. Brahma is very close to the Prakriti and pervades it. When this state is reached, the Yogi thinks that his efforts have been crowned with success. All his doubts disappear. He has obtained what he wanted to obtain. He has reached the aim of lite. He need not know any thing further because what he has known illumines every thing.

Then the yogi enters the Asamprajyat (super conscious Samadhi) and by it he erases or suppresses all the impressions of mind which have come down from times immemorial. Their suppression becomes possible by Dharm Megh Samadhi or the highest equanimity. When it is done, he is freed from the round of births and deaths. The impressions no longer cause pain or sorrow. They go back to their origin. The self will become steady in its own form and will become liberated. I have explained to you the knowledge of the self and the Brahma in a simple and intelligible language. If you act on it, you will be able to realise the self and the Brahma, obtain salvation and be free from the cycles of births and deaths.

Visits of Seth Jugal Kishore Birla

Seth Jugal Kishore Birla visited Swami Yogeshwaranand Saraswati daily at 8.00 A.M. and 1.00 P.M. He generally discussed the future

progress of the Hindu community and the economic, political and religious matters. He had firm belief in and devotion to God. He said, "Whenever I am able to do some thing good, I offer it to God. If any thing bad is done, I consider myself responsible for it and keep it to me. As God activises the Prakriti and causes its evolution, so he impels my internal organ or Antahkaran. Good deeds are done when God gives urge for them. But evil deeds are done due to my folly. I am a sort of puppet in the hands of God." One day the Seth asked Swami Yogeshwaranand what were the methods for tranquallizing the mind. Yogeshwaranand said, "Mind is fickle by nature. So long as it is connected with the self, the fickleness does not go. Hence it should be kept occupied in some thing or other. Its best occupation is devotion to or meditation on God If it is occupied in remembering God, it becomes liberated. Hence do not think of its fickleness but engage it in remembering God. This is the way to freedom from all pains. It leads to happiness." The Seth said, "You think that God is absolutely attributeless." The Swami smiled and said, "The attributes cause disturbance, try yourself to be attributeless. Attributes cause bondage and their absence is the cause of liberation." One day Birla asked, "What causes bondage, ignorance or deeds?" The Swami said, "Both are the causes of Bondage. Deeds originate from contacts which are the cause of bondage. The deeds are of five kinds. They all cause disturbance. Hence the five kinds of deeds should not be attributed to the self or Brahma. The deeds are the cause of the bondage, because due to them, a person thinks that he is a doer or a sufferer. In fact the act of doing does not belong to the self. That which does a deed, also suffers its consequences. Hence both deeds and ignorance are the cause of bondage."

Birla further asked, "You say that God is a doer and yet free." Then the Swami said, "Some philosophers think that though God is a doer, he is free. We also sometimes agree with them and say that God is a doer and yet free. Self also is a doer but it can be free. Sometimes we say that deeds are not the cause of bondage. In fact deeds do not belong to the self or God. Deeds belong to the internal organ or Antahkaran in the proximity of the self and therefore they are fathered on the self. Similarly the proximity of God sets the Prakriti into action and which is attributed to God. In fact inspite of the proximity the self and God are free and detached. No activity belongs to them." Such discussions between Birla and the Swami continued for 12 days at

Delhi. On the 11th April 1964, Swami Yogeshwaranand closed his discussions. One day he visited his disciples and followers to bless them and on his followers pressing him, he visited Agra and Vrandaban also. One day he was accompanied by Pandit Devdhar, Om Prakash Suri, Shanta and Sheela. Satya Prakash the disciple of Swami Yogeshwaranand had come to take him to Ludhiana, and he was staying for several days. At Delhi there are hundreds of followers of the Swami. They all requested him to dine at their places but he could not find time for it, because he was constantly busy explaining and expounding yogic subjects and removing doubts of his followers. For dinner he could go only to Seth Jugal Kishore Birla.

Tour of the Punjab

Yogeshwaranand intended going to the Punjab. Seth Birla had put his car at his disposal by which he went to Ludhiana. On the 14th April, his followers, admires and disciples collected at Delhi to bid him a respectful farewell. On his way to Ludhiana he stopped at Panipat with Lala Madan Mohah Mahajan, who took him round to show him his factory and Kothi. At the same place lived Kuldeepa the daughter of Babu Amarnath who was a great friend of the Swami. He went to give her his blessings. Then he arrived at Ambala, where also he visited Laxmidevi, daughter of Lala Shanker Lal and blessed her.

At Ludhiana

Swami Yogeshwaranand reached Ludhiana early afternoon, where at the residence of Lala Satyaprakash a large crowd awaited him to accord him a very respectful reception. He spoke to the people for about half an hour. In the evening he delivered a religious discourse from 5 to 7 PM which was attended by a large number of people who very much appreciated and benefitted by his teachings. At Ludhiana the Swami stayed for four days and granted interviews to a large number of respectable and leading citizens. During these four days he gave religious talks daily. The last was on 'Love and Organisation' which greatly impressed the people. For several years the life of the city was torn by ill feeling and misunderstandings. After hearing him people washed off bitterness by their tears and had a large dinner. In the evening they embraced and garlanded each other in the presence of Swamiji. They took solemn oaths not to quarrel in future. At Delhi, so at Ludhiana also, the Swami paid short visits to a number of his

followers and disciples. Bilaitiram Purshottam had come from Dhuri to take the Swami to that place. The Swami left for Dhuri, but he had not gone far when the car went out of order and he returned to Ludhiana. His followers at Dhuri were naturally much disappointed.

Departure for Jullundhar

Dr. Vidhyawati and Dr. Narayan Singh are very sincere followers of Swami Yogeshwaranand. When they learnt that he was coming to tour Punjab, they eagerly awaited his arrival and repeatedly requested him to visit Jullundhar. They had sent their son Ramesh Chandra by car to give a lift to Swamiji who went and stayed there for four days with Dr. Narayan Singh. He delivered two learned talks. Quite a number of his disciples invited him for dinner, but being too busy, he could accept the invitation of only Shri Yash and Bal Krishan Sondhi, the editors of the Hindi Milap.

Departure for Hoshiarpur

The Swami lest for Hoshiarpur by Dr. Vidhyawati's car and stayed with Chaudhary Jyoti Singh. Years ago Yogeshwarnand instructed h's sons Balbir Singh and Vikram Singh and his daughter Sita in yogic practice. In winter he used to stay with the Chaudhari whose brother Moti Singh and latter's son Ranbir Singh were deeply devoted to him. Chaudhary Jyoti Singh bid a respectful and tearful farewell to the Swami and said with dispair that this was probably their last meeting because, said the Chaudhary, "I have now become too old and do not keep good health." He was right because after a few months he and his consort Krishna Devi left for their heavenly abode. The Swami and Dr. Vidyawati lunched at Hoshiarpur and in the evening returned to Jullundhar.

Departure for Amritsar

Lala Kushiram Mahajan of Amritsar used to come in the month of March to attend the yogic training camp at Swargashram. On the 23rd, he sent his car to Jullundhar to take Swamiji there. Dr. Vidyawati had known him since her childhood, and as her age advanced her devotion for him thickened and she became very God-fearing. She is a religious lady and a philanthrophic saint. She has been benefitted most by the teachings of the Swami and is in frequent correspondence with him, regarding matters connected with religious practices. Miss Lajjawati, Principal of the Girls College, Jullundhar is also a devoted follower of

the Swami. They both accompanied him to Amritsar. The citizens of Jullundhar arranged a very suitable farewell to him. At 10 o' clock on 23rd he reached the Kothi of Lala Kushiram. At Amritsar Swamiji has a large number of followers. This city has a great place in the beginning of his career and afterwards. Thousands of people came to have a look at him. During his stay at Amritsar, he gave a daily talk in the evening from 5 to 6.30 P.M, which was largely attended. A stream of visitors used to go the residence of Lala Kushiram. Prominent among them were Kushiram, Gurcharan Datta, Mulakraj and Hiralal. Lala Kushiram's son Dwarkanath, his wife and sister and mother were all devoted to Swamiji. After eight days stay at Amritsar, Swami Yogeshwaranand went to see his devote followers and then decided to leave for Kashmir. Those were the days when Shekh Abdullha had been released from prision. He and his followers were creating widespread disturbances in the state. Hence the Swami was refused to go there but he assured them that the trouble would not develop further and the peace would be restored. On his way to Kashmir he stayed at Dalhousie at the house of Lala Kushiram and then decided to proceed to Kashmir, where Lala Kushiram and his wife also accompanied him.

On 2nd May Swamiji took affectionate leave from the people of Amritsar and reached Pathankot where he was put up with Mahendra Pal Agarwal. Mahendrapal, his wife and his two children also accompanied the Swami to Dalhousie where all of them stayed in the house of Lala Kushiram. He stayed there for two weeks and delivered religious discourses daily. Mahendrapal then took the Swami to Jammu from where the latter flew to Srinagar on the 16th May.

At Srinagar

At Srinagar Lala Vishwanath received the Swami and took him to his house and requested him to speak on the Upnishads for 12 days. He spoke on Mahopnishads. About 700 men and women heard him. In this Upnishads God is described as the efficient cause of the Universe and is referred to as 'Narayana'. Hence the Swami explained the word Narayana in the beginning. He said, "Men call God by different names. They have described him as they have understood him. This illustrates that God is limitless. One who claims to have had correct knowledge of God and declares that nobody else has understood him is self conceited. Great men have endeavoured to understand him according to their ability."

The greatest problem before us is to consider who is the creator of this Universe. God is great, but his creation also is immeasurable. It cannot be created by men. Its creator should be some very great power. In the Upnishads the Guru says, "O Nidagh as people search for a valuable diamond in a mine so did people desirous of true knowledge engaged in quest of enlightened element known as Brahma whose sole attribute is that it exists." The self should be considered as possessing creativeness and non-creativeness also. It has no desire, hence it is called non-creator. It is an account of its proximity that it is considered creation but it possesses no quality of a creation and the mere proximity cannot prove its creativeness. The 'Chitta' is in close proximity to the self. That is why the self is considered a creator. The mind, Buddhi and the organs of sense are inanimate, only the self is animate. It is the proximity of the enlightened element which gives movement and activity to the chitta and with the help of the subtle pranas they pervade the entire body. All the physical activities are urged by the mind and Buddhi but they are imposed on the self which has no activity. Brahma also is an attributeless element. Its proximity leads movement to the self and the equableness of the 'Satva' 'Rajas' and 'Tamas' is disturbed and the prakriti starts evolving or creating. Brahma is attributeless and inactive. It is due to its proximity that it is considered creator. In fact the attribute of creativeness in Ishwar cannot be proved. It is just for an easy explanation that Brahma is regarded as creator as also non-creator. It is creator due to its proximity with 'Prakriti' but in fact it is non-creator. The 'Prakriti' is the material cause of all evolution. The essential attribute is not understood by certain philosophers. They impose the attribute of prakriti to 'Ishwar' or 'Brahma'. In fact the self and Brahma are both non-creator. It it the proximity of Brahma which causes creativeness in the internal organ, self and Prakriti because it is in these two that the manifestation takes place. Due to ignorance and illusion a man thinks that he is happy and unhappy, a doer, a sufferer or enjoyer. Hence it is necessary that this ignorance should be removed. In fact joy and sorrow, creativeness or sufferings belong to the internal organ but the man thinks that they belong to him. The attribute creativeness belongs to prakriti but is far from ignorance it is imposed on Brahma which because it is inactive and attributeless. It is the proximity of Brahma It is this which creates which urges movement in the prakriti. the whole universe. This is apparently the action of Prakriti and not of Brahma. But due to ignorance what belongs to prakriti is fathered on Brahma. It is only after the removal of this illusion that the real knowledge of God is known. Only then the desire to know the self and Brahma is fulfilled. This subject was illustrated by the Swami by giving a number of examples. Such discourses continued for 12 days and the concluding function was celebrated by distributing 'Prasad'.

Departure for Gulmarg

The Swami had lived in Kashmir for several years before. He used to go there every summer. Hence he was known to hundreds of people, and many hundreds were his disciples. Pandit Shambunath Tikku had great respect for and faith in the Swami. He had rented a house in a calm and solitary place for the whole summer for him. There the Swami passed the summer. After concluding discourses on scriptures, he toured Harvan, Shalamaar, Chashma Shahi etc. He returned to Gulmarg on the 2nd June. This place is situated about thirty miles from Srinagar, at a height of about 8,000 or 9,000 feet and is more quiet and solitary than Pahalgaon. The Swami's followers, Lala Vishwanath and Indranath came to visit him every Sunday and sent him vegetables, fruits and other food provisions. Pandit Dwarkanath Darbagh and Pandit Radha Krishna Tikku had great respect for the Swami. Pandit Dwarkanath sent him fruits and vegetables every 15th day. Pandit Shambunath was a contractor at Gulmarg. Hence he and his family rendered him every kind of service. Several followers of his had come for religious practices and his company. From Delhi Dr. Vimla, her mother and aunt had come. From Amritsar came Guru Charandutt Mahajan and Bhagyawanti and from Delhi came Lala Mahavir Prasad, his wife and daughter, and from Ludhiana came Lala Satva Prakash, his wife and son. Lala Mahendrapal, his wife and two children came from Pathankot. Lala Yogendrapal, and his wife from Gurdaspur. All these persons benefitted greatly by their association with the Swami. On the occasion of the Vyaspuja about 100 of his disciples came to visit him, and he and Anand Swami Saraswati gave learned talks on the importance of Guru Puja and arranged a great dinner for the Sadhus. The occasion was celebrated with great enthusiasm. Swami Yogeshwaranand used to walk in the plains of Gulmarg, accompanied by his disciples for about two hours during which he used to talk about the knowledge of the self and Brahma. Sometimes he walked on Khilanmarg and Alpathar. Anand Swami Saraswati had come only for Guru Puja.

Departure for Pahalgaon

Swami Yogeshwaranand stayed at Gulmarg for three months and half and then left for Srinagar where he lived in the Kothi of Guru Sahaimal situated in Vazir Bagh. Lala Gurusahaimal and Lala Kedarnath were awaiting his arrival for good many days and had rented a Kothi already for him. Pandit Vishwanath left the Swami at Pahalgaon by his car. The Swami had an idea of staying there for eight days. He wanted to give four days to Pahalgaon, three days to Amarnath and one day to Kukarnag. At Pahalgaon the Swami gave religious talks to the two families and also helped them in religious excercises. On the 21st Sept, he left for Amarnath. He was accompanied by a gentleman from Amritsar and a servant named Suratram. They rode horses. On the first day they stayed in the Dak Bungalow at Shashnag. They had their breakfast in the morning and took meals with them and rode on, leaving their luggage there because they had to return the same evening. Sheshnag is at the height of about 14,000 ft. Hence their feet become benumbed. The Sheshnag lake is delightful spot. Once you are there, you do not like leaving it. The scenery of the surrounding mountain is charming. Due to very low temperature the water of the lake had froz-A few miles further was situated the plain of Panch Turani, traversed by five rivulets. There are hundreds of animals like Bijju. Their skins are used for coats, gloves and shoes etc. From Sheshnag several other tourists had also ridden along. At about 11.30 they all reached the cave of Amarnath. Here they rested and saw the surrounding scenery. No pigeon was insight but a small black bird resembling the cuckoo was seen in the cave. When dry grapes were offered to it, in the palm of hand, it came and picked them up very happily. At this time there was no ice shivalinga in the cave. All ice figures had melted away. In the middle of the cave some water was leaking down. Now a' days an iron cage has been fixed inside the cave. These days nobody lives there and there is no cleanliness. They all stayed in the cave for about an hour. At that height one feels very little hungry. Hence though they had meals with them, nobody ate anything. All the fellow tourists were busy praying, worshiping and enjoying the surrounding scenery. They left the place at 1.00 P.M. and returned to Sheshnag at 5.00. From here Amarnath must be about 12 miles. Early morning they left the place and reached Pahalgaon at 4 o' clock via Chananbari and gave an account of their journey to Guru Sahaimal and Kedarnath who were pleased to hear it. Next day the three persons left fot Kukkarnag.

They had ordered their cars from Srinagar. Their wives and children were with them. They arrived at Kukkarnag on the 24th September. They had taken two bungalows on rent there. They lived there for six days doing religious exercises and hearing religious talks and on the 30th Sept. returned to Srinagar. The Swami put up at the kothi of Kedarnath for four days and then went to Harven to stay there for a week. Kedarnath gave him a lift in his car and left him with Dwarkadas. The Swami gave daily talks on religious matters. All the Brahman families came every day to hear him. Quite a number of them came Some of them stayed in the village. At the house of fram Srinagar. Dwarkanath there was a regular fair of visitors. Among the people who came there were also Muslim followers of Swami Yogeshwaranand. They considered him a Peer or Guru. About 35 years ago he used to distribute free medicines and treated patients. Hence both Hindus and Muslims loved him. After a week's stay there the Swami returned to Srinagar and lived in the Kothi of Guru Sahaimal Sahgal for eight days. and then on the 20th October left the place for Rishikesh.

Meeting with Mahatma Laxman

The Swami went to visit this Mahatma who was an old friend. When the Swami was at Harven, he used to go to meet this sadhu once or twice a week and some times they both walked together. The Swami had his lunch at the residence of Mahatma Laxman who had two lady disciples, both of whom were sisters and women of lofty character and simplicity. One of them was named Sharikadevi and the name of the other was Prabhadevi. For several years they were in the company of the Mahatma and had worked hard for acquiring the knowledge of the self and Brahma. The Mahatma held a weekly religious meeting on Sundays in which religious songs, discourses and kirtan went on for several hours. The Mahatma and the Swami discussed religious matters for several hours. The Swami returned at 6.00 P.M.

Scriptural talk at Srinagar

The Swami gave talks on Mahopanishad from the 10th to the 17th October at Srinagar. At interval, he talked on matters relating to Yoga and philosophy. The audience consisted of about 7,000 persons. Besides hundreds of visitors came daily. Guru Sahaimal was running a sort of lungar of tea and meals. His wife extended liberal hospitality to all the visitors.

On 18th October the Swami proceeded from Rainawari to the house of his follower Pandit Radha Krishna, Deenanath Tikku. A number of residents of Rainawari came for the darshan of the Swami. On the 18th October, he dined with Shambhunath Amarnath son of Pandit Gopinath Vishwanath. There also many men and women came to have a look at him. The Swami spoke to them on love and organisation and explained to them how to raise the standard of their families and make themselves happy. All of them were well impressed.

Journey to Jammu

Lala Kedarnath wished the Swami to go to his house at Jammu and therefore came at 9.00 on the 20th morning by his car. The family of Lala Guru Sahaimal, disciples, followers and admirers bid him a very respectful fairwell. He left at 7.30 in the morning and reached Jammu in the evening where he stayed with Lala Kedarnath. He was very hospitable to the Swami and requested permission to build a cottage at the Yoga Niketan because he was now feeling a sense of retirement from worldly affairs and had a desire to acquire knowledge of the self at his feet. On the 2nd October Lala Kedarnath left the Swami by his car at Pathankot where he was the guest of Lala Mahendrapal. After lunch Lala Kedarnath returned and the Swami stayed at Pathankot for two days. On the 26th Oct., Lala Yogendrapal took him to Gurdaspur where he delivered discourses on Yoga for two days. Yogendrapal had visited Swargashram for yogic practices several times along with his wife. On 28th October, Yogendrapal left the Swami at Amritsar where he was the guest of Satish Chandra. Several of his followers came to see him. He left Amritsar by the evening train for Haridwar. At the railway stations of Jullundur and Ludhiana people came to pay him their respects. At the Jwalapur station many of the disciples of Mahatma Prabhu Ashrit came for the Swami's darshan. They requested to visit the Vanprasthashram. He agreed and went there to bless the Mahatma. From there he proceeded to Rishikesh by a taxi. There he dined with Baldev Mitra, Manager of the National Bank of Lahore. After several months' journey, the Swami reached Swargashram in the evening.

Yoga Training camp at Swargashram

The Yogic training camp started on the 1st November, 1964. The majority of the trainees had already turned up and a few more were expected. All arrangements far the camp were complete. Captain Jagannath, Rai Saheb Vishweshwarnath and Lala Ram Kishore had come to give instructions in Yoga. Pandit Shankerlal Sharma was deputed to arrange free kitchen at Gangotri this year. He was accompanied by Brahmchari Srikantha. He returned from Gangotri in the month of September because he had taken a vow of 40 days of complete silence at Uttarkashi.

The Swami started training on the 1st November. On the 1st day the number of trainees was 16. The morning class was taken by the Swami. Captain Jagannath took the evening class. The number of the trainees continued to increase every day. Sharma arrived on the 10th November when the Swami requested him to start the construction of the Ashram, after measuring and making the land which had been purchased for the purpose. Sharma did religious exercises in the morning and evening and during the day he was busy with the construction work. As Yoga Niketan had no place of its own at Rishikesh, great difficulty of accommodation was felt. Though efforts were being made for several years, no suitable land had yet been acquired.

Land for Yoga Niketan

In 1963 it was learnt that Rameshwarsahai, Chief Conservator of Forests of Tehri Garhwal had retired and was living at Lucknow. His land is situated near the Ashram of Swami Shivanand in the Muni Ki Reti. On enquiry it was found that the land was for sale. Shankarlal Sharma was therefore sent to contact him at Lucknow. He demanded more than 20,000 rupees as the price of the land but when Sharma presented to him the two books written by Swamiji and explained to him the aims and objects of the Yoga Niketan and said that it would be a centre for teaching Yoga and philosophy, then he said that whatever price is offered would be acceptable to him. Sharma returned with that message. There stood a small house on that land. Its price was estimated at 12,000 rupees. A letter was written to Rameshwarsahai in this respect and Rs. 12,000 were sent to him in advance. In 1964 the sale deed of the land was registered in favour of the Yoga Niketan Trust and that very year the construction work was started.

Mental power employed on trainees

The Swami had been instructing the trainees for 24 days. Then Satya Prakash of Ludhiana and several other disciples approached him

and said, "Maharaj we are making no appreciable progress. Please bestow your attention on us." The Swami said, "I do not want to put my mind to greater strain. I have been giving training for several years and now feel tired and feel like withdrawing from this work which is coming on me." Satya Prakash said, "How then will we achieve our goal." The Swami said, "You are now over fifty years. Become a Vanprastha and engage in religious practices, night and day. In a short time, you will reach your goal. What you will achieve by your personal efforts would be a real success. What is borrowed or obtained from others, is not beneficial. A self earned property or knowledge stays long and is a source of joy." Then the trainees said in one voice, "You also obtained your knowledge from your Guru. Why do you then withdraw in our case." The Swami smiled and said, "From my one Guru I obtained the knowledge in one month and from other in seventeen hours. But I have trainees who have been practising for the last 12 years. What I received from my Guru in 31 days has not been learnt by them even in 12 years. This means that either you are not entitled to this knowledge or I do not know anything or both of us are ignorant." Then Ramkrishna said, "You imparted the whole knowledge at Gangotri to Anand Swami in eight days but you have not done it in our case even in 12 years." The Swami smiled again and said, "This shows the competence of Anand Swami or of mine." The trainees said, "We think it is your competence." "In fact if a man is not sincerely desirous of obtaining the knowledge of self or it not entitled to it or does not deserve it, how can he acquire this knowledge. Milk is beneficial and is sweet like nector but if it is poured into a dirty pot, it becomes like poison. Similarly a man who is not equipped with austerity and renunciation, and mental and physical control and has not withdrawn self from worldly enjoyment is not entitled to the knowledge of the self. This is why you are not progressing." Then the Swami assured them that henceforth he would employ his mental powers more greatly. Hence they should sit where they are with a greater care and self control. They should practice at their own places as they were doing so The Swami employed his Yogic power at 4.30 and influenced them all. Every trainee where he was began to visualise the various subjects. A divine light appeared and illuminated the internal and external subjects. The trainees experienced for about an hour and half a divine thrill. All the trainees felt that they had succeeded in getting some thing and felt happy and gratified. They expressed gratefulness

to Swamiji and said, "If you kindly work for us for some days more like this, we would be successful." The Swami said, "Yes, you would swim but I shall sink." When they asked why, he said, "Today I had to overtax my mind which has brought me headache. In order to control your roving minds and study them, I had to put a great strength on my mind. It has hardened my nerves and veins and caused headache."

Mental ailment

The trainees were very sorry to know it and retired to their places at 6.30. The Swami suffered from headache the whole day. At 5.00 in the evening he went out for walk and did religious exercises at 6.00. Satya Prakash, his wife and Dhanwanti came to pay their respects to him at 8.30 and went away at 9.00. Then the Swami came dawn and began strolling in verandha. Dharamwanti asked, "Why are you walking here?" Then she learned that he was indisposed and was feeling loss of memory. She was perturbed and called a doctor. The Swami was taken to 1st floor and laid in bed. Pritamchand, Jagannath, Mahavir etc. came and began to look after him. Doctor Hansraj came at 10.30. Examining the Swami's blood pressure he said that it had gone as high as 240, and caused loss of memory. He was passing urine frequently and belching. The Swami asked the followers who were present what had happened to him and repeatedly consulted his watch. He slept at 4.00 AM and was restful till 7.00. At 8.00 his blood pressure was all right and he told the doctor that he was feeling well. But that from 9.30 PM till 8.30 AM what happened, he did not know. He did not even remember the visit of Doctor Hansraj. The doctor said the trouble was due to over taxing the brain and that now he should have perfect rest. The doctor asked him to take certain medicines. The Swami suffered from headache for about 6 weeks and whenever he lectured or talked much, his trouble used to increase. Therefore he gave smaller discourses.

After one month, he started instructing the trainees. His admirers were of opinion that he should proceed to Delhi or Bombay for treatment.

At Delhi, Bombay etc.

The Swami had promised to his followers at Delhi, Ahmedabad and Bombay that he would visit the places. He decided to visit Delhi

first, and stayed there with Jagdish Chandra Dabar. Dabar came to Swargashram on the 25th December to give him a lift in his car. The Swami made a programme of two month's tour and made arrangements for constructing the Ashram during his absence. The training work was taken up by Datta and the Captain. The Captain took the class in the morning and Datta in the evening. The followers and disciples of the Swami bid him a respectful farewell. At Jwalapur the Swami went to call on Mahatma Prabhu Ashrit in the Vanprastha Ashram, where he removed certain doubts of the Mahatma and gave some advice. After that he left for Delhi where he reached at 1.00 PM. There a number of his admirers were ready to welcome him with garlands. The Swami blessed them all and asked them to attend a meeting from 4.00 to 6.00 in the evening. Seth Jugal Kishore Birla had come to know that the Swami was ailing. Hence he sent prominent Ayurvedic Physicians to treat him. They were all of one opinion. But the allopaethic differed from them. However Dr. Hansraj of Swargashram and Dr. Baldev Singh of Delhi and expert on mental disease agreed that the patient should be advised to rest and not to do mental work and worry about anything.

Removal of doubts

The Swami started speaking to his followers between 4 and 6 in the evening. The topic of his talk used to be doubts expressed by the audience. The talk was not a regular discourse, but an endeavour to remove the doubts expressed and satisfy the audience. This went on for about one week. The meetings used to be attended by about 500 men and women.

Jagdish Chandra Dabar asked, "You think that God is attributeless. If so, who arranges that man should bear consequences of his deeds. The man does not ever remember that what deeds he had. done and what consequences will follow. Even a Judge dispenses justice only when an offender is produced before him and offence is explained. The man commits a sin but does not like to bear the consequence. Will you kindly clarify?"

The Swami's reply was as follows:

"If you think that God awards the fruits of man's actions then we have to suppose that God possesses other attributes as well, and if there are many attributes then they will appear in a certain sequence. If such attributes arise in God then he is not perfect, but subject to changes. God is attributeless, hence He is free from all changes and qualifications. He does not arrange that a man should bear the consequences of his actions. When we think that God is not a creator of the Universe, why need we believe that he awards the fruits of action? This cannot be done even by the self. If it cannot remember all its deeds, how can it remember those of others? The self is limited. How can it then award the fruits of deeds to the countless creatures of the world? Many selves even jointly cannot do it.

The fruit lies in the action

The fruit of the action is contained in the action itself. A student studies and obtains knowledge. A cook prepares meals and extinguishes hunger. A peasant cultivates his field and produces grain. A householder marries and reproduces. The seed of a mango or apple is sowed. It grows into trees and bears fruits. Even before the fruits appeared, the seed contained the sprouts, branches, leaves and flowers and lastly the fruits. All these things were there in the seed in a germic form. The land, time and other materials themselves produce fruits. Hence every action contains its consequences in it and on the appearance of commitent causes, it gives the fruits. God's hand is not necessary for it. The seed of the mango produces the mango. Where is then the necessity of God as a cause. What will we do if a sugarcane can produce mango and mango can produce sugarcane or a horse become a cow or bullock becomes an elephant, then perhaps God would be needed but when man produces a man, elephant produces a elephant, mango seed produces a mango, where is the necessity of God. A sin results in sin and pain, and a noble act produces happiness. This is natural, what has God to do with it? A question can be asked that the action is insensate. Hence some is necessary to award fruits. Even if this argument is accepted, the sensate being shall require law, time and the materials. Then what is the importance of Ishwar. According to my principle, the deed produces its own fruits when suitable law, time and materials are available.

Desh

It means that the law possesses the power of productivity. It may also mean the body which has to suffer the consequences of deeds.

Kala

It means time. In the rainy season the herbs and vegetables come up, in the spring season the trees, flowers and the fruits ripe at the proper time. A child takes time to develop and be born. The consequence of a deed appears in fullness of limit.

Nimitta

It is that which unites land, time and material. Nimitta is also used for a cause or efficient cause as the self is the efficient cause of the body by its proximity or Brahma is the efficient cause of the creation of the Universe for the same reason. In both the cases Nimitta means combination of circumstances. The self and the Brahma are both non-attached, immutable, unchangeable, non-active and free from any contact. Nimitta may also mean an insensate object. A violent wind roots out a tree and throws away its seeds to some distant land; there it gets earth, water etc. and develops into the tree. Here wind is the chief or main Nimitta or instrument. Sometimes a complete family, village or citizen also becomes such instrument. Such combinations are responsible for bearing the consequences of the deed done. Hence Nimitta is a concommitent cause.

Samagri or material

It means the objects and means which make us to bear the consequences of our deeds. Sometimes land and Nimitta are there but the fruit is not produced. Suppose there is a healthy place in a big hospital. A very qualified and dutiful doctor is there, but the material necessary for the treatment of the patient is lacking. In that case the fruit in the form of health will not appear. Let us take another example. A field is to be cultivated. The land has been ploughed, the time for sowing is arrived. The cultivator who is to sow the seed is also present but his plough, bullock and spades etc. which are necessary for sowing have been stolen away. In the absence of necessary materials, cultivation will not obtain the fruit of his work. Hence land, time, material etc. are needed for producing a fruit, but God is not necessary. A deed is insensate and its fruits also are insensate and insensate object produces an insensate object. Of course the proximity of the self or of Brahma is admitted for the production of the fruits. But proximity of self or Brahma does not prove that either of these is the doer.

Deed itself gives fruits

It is the proximity of the self or Brahm which produces deed in mind and Prakriti; hence the deed itself is the giver of fruits. When land, time, material etc. are available it is not necessary that any creator or judge should be there to arrange the fruits of deeds. Action is a quality of the mind. Hence fruit is its quality. Joy or sorrow are not in fact the fruits but the qualities of the mind. Hence the mind does not require the help of any sentient being for giving or awarding consequences. Suppose that the action resides in the sentient and its fruit has to be in another sentient then both of them will be regarded as changing. In one the action arises with volition and in the other as a consequence.

No action in the self or Brahma

Sage Kanad thinks that the self and 'Ishwar' are dravyas or matter and there is absence of five kinds of action in them. "I also believe that the self and the overself are both conscious and there is complete absence of any action in them, because nothing like rising or falling can take place in them. They cannot shrink or expand. If their actions are supposed to belong to them than they will be considered changeful. We cannot even attribute any movement to 'Brahma', because movement is in a certain direction but the self and the overself require no space, because they are non-attached and bodiless. That which has a body requires space. Space is necessary for the chitta and the prakriti because they are active. But the self and the over-self both are non-active. Hence creativeness cannot be attributed to them. They have no power of awarding the fruits of any deeds. As the self is limited. a question can be asked why it has no movement. Some philosophers think that a subtle self is 'anu' or a particle. Others say that is smaller still. Some say that it is 1/100,000 of the end of a hair. But I consider that it is so subtle that it is indivisible and requires no space. Like Brahm it has no body and possess no attribute of movement. Being limited, it is set in motion by the gross, subtle and the casual bodies which lift and carry it. The quality of movement belongs to the bodies and not to the soul. Hence it is evident that the five kinds of action, mind and the material causes are all present in the prakriti. They are not in the self or the overself.

Next day, Jagdish Chandra Dabar raised the question, "What is the objection if the qualities are believed to be eternally present in God?" The Swami answered as follows: "First, you should understand whether these qualities belong to Ishwar as when two objects come together or they are inherent in him or 'Ishwar' and the qualities are indistinguishable from each other."

Samavaya Sambandha

It means that an action takes place when two objects combine as thread and cloth. Thread is the cause and the cloth is the effect. The effect will come into action only when the thread is in operation. The thread has the cloth in it but the cloth appears when the thread undergoes changes. It should be supposed that God is the cause and his qualities are the effect. If it is so supposed than God will become a changing and transformable object.

Swaroop Sambandha

This is the connection of the object and its attributes. The two are indistinguishably connected. From the five tanmantras evolves the earth element in which the following qualities are produced, serially:— shape, stability, weightiness, hardness, divisibility etc. Here the earth and its qualities are inseparately connected. Earth is the object and hardness stability etc. are its qualities, which manifest as the earth undergoes changes. The object and its attributes are not to be separated. The two are inseparable. This is called 'Swaroop Sambandh'. Do these qualities exist in 'Ishwar' in casual form? Does he undergo changes and produce these qualities in serial order? If it is supposed that 'Ishwar' also changes as the earth then how will you distinguish 'Ishwar' from it.

Tadatmya Bhava

If we think that Ishwar and his attributes are identical, we will lend ourselves into difficulty. In that case we will also have to admit that God is subject to change. This identity is known as Swaroop Sambandh in Yoga, Samavaya Sambandha in Vaisheshik and Tadatmya Bhava in Vadanta. If you believe in the identity of Ishwar and his qualities, and the self and its qualities your Tadatmya is first a synonym of Samavaya Sambandha and Swaroop Sambandha. The identity will also force us to believe that Ishwar is subject to change.

Sanyog Sambandha

It means relation of two separate objects. Ishwar and its attributes are quite separate. We believe that an object and its attributes are inseparable. Nayaya and Vaisheshik hold that earth, water etc. are "dravyas" but we believe that they are objects or padarthas. If the qualities are considered separate from the object, then the two will have to be considered eternally related.

Absence of qualities in God

A question can again be raised as to what is the material cause of these qualities. If you say that they belong to Prakriti, then they are not the eternal qualities of God. If you say that as light and burning are the qualities of fire, these qualities are natural in Ishwar. But you should understand that fire is created and so are its qualities. But God is not created. He does not change and qualities cannot rise in him. The example of fire is therefore fallacious, contact is always in between two objects. They may be eternal or transitory. But if we suppose that qualities belong to God, then Ishwar will have to be believed as possessing the feeling of mineness like a man. Qualities cannot be attributed to God unless he is subject to change. There is diversity in qualities then Ishwar is also diverse. Where there is diversity there are distinctions? Will you believe that due to eternal qualities there is diversity in Ishwar. If you believe that there is diversity in him then surely he is subject to change.

Absence of Activity

If you suppose that Ishwar possesses knowledge, strength, activity etc. as eternal qualities then he will have to be categorised with Prakriti. In that case what difference is there between Ishwar and Prakriti. The Prakriti, though unconscious undergoes changes, and God also though conscious changes. Hence we cannot prove the existence of any temporary or eternal qualities in Ishwar who is eternally non-active. The Upnishads say that Ishwar and Prakriti are both eternal. The Prakriti and Ishwar are related to each other as the pervader and the pervaded. The three qualities knowledge, power and activity exist in the Prakriti. Hence they are imposed on Ishwar. In the Upanishad the three qualities are called knowledge, power and activity and in sankhya they are called Satva, Rajas and Tamas and are regarded as the qualities or states of the Prakriti. This explains the

evolution of the Universe. It is not necessary to consider that Ishwar is the creator. He is changeless and detached. I do not mean today that he is non-existant. I only say that he is attributeless, non-active and formless."

The audience felt gratified to hear the scholarly and logical exposition by the Swami.

Departure for Vedic Bhakti Sadhana Ashrama Rohtak

For eight days the Swami continued to remove the doubts expressed or answer the questions raised by the audience at Delhi. At 1 PM hundreds of his followers came to see him. The Swami spoke to them for about an hour, and they bid him a respectful farewell at 2.30 PM. He was to leave for Rohtak where it was necessary to go because Mahatma Prabhu Ashrit and other residents of the town were repeatedly requesting him to pay a visit to the place. Jagdish Chand Dabar took him there by his car. The Swami was accompanied by Swami Vigyananand, Om Prakash, Shanta and several other disciples, both men and women. He was accorded a splendid welcome at the Vedic Bhakti Sadhana Ashram where he spoke on knowledge of the self and devotion to God. The institute presented him the following welcome address.

WELCOME ADDRESS

As father brings gifts to his son, so let all enlightening God bring them to us.

To,

Brahmarishi Yogiraj Shri Swami Yogeshwaranand Maharaj,

Today on the auspicious day of the new year, we, the residents of Rohtak consider ourselves very fortunate that on this occasion we find in our midst the great Yogi and Brahmarishi Swami Yogeshwaranand.

When we see your goodself, the evil feelings of our mind disappear. It is the result of good deeds done in our previous lives, that you have come here. Your visit signifies our prosperity and good fortune in the past, present and future. We are having the good fortune of seeing a great man who for 18 years lived at Gangotri and who during this long period never came down from the mountains. You

have been a celibate since your boyhood and by your Yogic practices, have acquired several perfections and realised the self and Brahma. You have written the immortal books—The Science of Soul. The External Yoga and Science of Divinity. These books have greatly benefited humanity.

The Science of Soul has Hindi and English versions and covers 500 pages. In the 'External Yoga' 250 Yogic postures are illustrated and in the Science of Divinity, you have expounded the most secret and difficult subject. Nobody had previously written such a simple and clear treatise.

At Uttarkashi and Swargashram, you have set up Yoga Niketans where you hold Yogic Training Camps every year for the dissemination of the knowledge of Yoga. We the people of Rohtak accord to you most sincere and hearty welcome and offer our most respectful obeissance at your sacred feet and humbly request your goodself to favour us with your religious talk so that we may really benefit by it.

Desiring your kindness

Residents of Rohtak, Vedic Bhakti Sadhana Ashram, Rohtak.

1-1-1965

After evening tea, the Swami visited several of his followers and blessed them and after that returned to Delhi.

Departure for Ahmedabad

Now Swamiji had to go to Ahmedabad. Before leaving he gave a talk to his followers and disciples. He had already reserved a seat in the plane. Jagdish Chandra and his wife, Om Prakash, Shanta, Dwarkanath, Sudarshan, Shanker Lal, Laxmi Devi and other followers and disciples were present at the aerodrome to bid him a respectful farewell. The plane took off at 3 o' clock and landed at Ahmedabad at 6 o' clock where Seth Ramanlal Lallu Bhai, Seth Bhogilal Bala Bhai, Seth Mohan Lal Phoolchand Shah etc. were present to welcome him. Seth Ramanlal arranged accommodation and meals for him at the temple of Achleshwar Mahadev. Twelve years ago this Seth came to Gangotri and stayed with Swamiji for four days along with his friends at Yoganiketan. Since

then he has been helping the institution. He has great respect and devotion for Swamiji. He requested Swamiji to deliver a series of lectures at Ahmedabad, so that the people could benefit by his experiences regarding the knowledge of the self. As Swamiji had been suffering from headache for several days, he gave only one talk on 'Self realisation through Yoga'. Seth Ramanlal was a trustee of Sanyas Ashram of this place, where lectures and religious assemblies were daily held. Swami Krishnanand Mandleshwar was the Chairman of the Trust. He taught scriptures and also delivered talks on religious books. The lecture of Swamiji was widely advertised and leaflets were distributed. He spoke in the evening from 6 to 7 at the Sanyas Ashram. The talk was attended by about 6,000 persons.

Pratyahar

A seeker of knowledge should withdraw all his sense organs from their objects.

Dharana

You should concentrate in the middle of the eye brows. When it is steadied then meditate on the same region and steady it there. There are two ways for doing it :-You can keep your eyes open or may close them. By either of these methods, try to look inside. After some days a light will appear there. If the eyes are kept open, this light will appear steady. It belongs to the internal eye. If the Sadhak perceives it with closed eyes and through meditation, then it would appear to be going out. As the eyes are closed the light strikes against the eye lids, and assumes various colours and looks like a group of several tiny stars. Then it shines like sun or the moon or like a fire-fly. Sometimes it looks like a tiny sun or moon. In fact it is the light of the subtle eye which tends to come out from the gross eye. But the eyes being closed, it strikes against the eye lids and creates many kinds of lights. Sometimes it confounds the Sadhak. But sometimes it entertains him. In order to remove this illusion, one should do the yogic exercise with eyes open. This method is known as Unmuni Mudra (Open eye posture). With eyes open if one concentrates on the middle of the brow or on the divine hole, the light will be perceived in its right form. It will help in the visualisation of the internal objects. see any part of the body, he likes. As the gross eyes see the external objects so the subtle eyes see the internal subtle objects. The Buddhi then judges the colour, shape and form of the objects. Hence a Sadhak should make use of his divine eye or the third eye. Use it as binoculars. At 'mooladhar' two powers will appear—one lighted kundlini and the other breath power.

Kundlini

The kundlini will illuminate all the nadies and expose the formation of the gross body.

Power of Rising Prana

The power of Prana, which will arise, will seem to be going upwards, giving a delightful touch. It rises along the backbone and reaches the small brain above the gullet and then enters Brahmarandhra where its touch is very delightful. It will create a condition of long happiness as in a Samadhi. When the power of Prana travels from the 'mooladhar', then it passes through the nerves and 'nadies' of the gross body, touches ida, Pingla add Sushumna and creates sensation while touching all these parts. In a Brahmrandhra it gives the joy of all sorts of touches. Rising from mooladhar, it helps to perceive the centres of the chakras and reaching the thousand-petal lotus, it gives a great delight to a Yogi. Through this power, the Yogi acquires the whole knowledge. It does not reveal the forms but it helps in acquiring the knowledge. This power is subtler than kundlini. The yogis who have employed this science of Prana need not perceive the subtle and gross bodies through kundlini. Through the experience of touch they perceive all the objects. Hence the rising Prana power is as helpful as the kundlini. A yogi perceives through touch what he perceives through his eyes. The knowledge of the Prana power has gone into oblivion. Hence the modern Yogi puts great emphasis on kundlini Kundlini in fact is the effect of fire element which is its material cause. It can be called the manifestation of the fire element. The effect of the fire element reveals the formation of the gross body and the effect of the Roop Tanmatra reveals the formation of the subtle body. The knowledge of kundlini is easier than the knowledge of the rising Prana. Some Yogis find it difficult to perceive the internal objects through their enlightened eye and do not understand the Science of Prana. They should try to acquire the knowledge of the internal objects, through their organs of touch. The organ of touch pervades the entire body and it also pervades the subtle body.

Rise of Kundlini

When a Yogi enters the 'Mooladhar' through his enlightened eye then the light of Kundlini appears. This light is the effect of the gross fire element which is a material cause of our body. This helps the perception of the gross and the subtle body. This light when further concentrated rises upwards. If it stops some where it enlightens that part. It illumines the subtle chakras because it is the effect of the 'Roop Tanmatra.' These chakras appear as lights. They are not the effects of the gross fire. The Kundlini is the effect of the Roop Tanmatras. Mainly it is connected with the subtle body. But generally also with the nerves, 'nadies' and bones of the gross body. A question can be asked whether it is the effect of the fire element or the Roop Tanmatra? If it were the effect only of the fire element, it could not have revealed the various parts of the subtle body but only the internal parts of the gross body. But it reveals the Brahmarandra which is the abode of the subtle body, as also the heart. The subtle Roop Tanmatra can reveal the subtle and gross bodies. This cannot be done by gross fire. the Kundlini is a form of the enlightened 'Roop Tanmatra.' Now a question can be asked why is it that the Kundlini and the Pranas both rise from the 'Mooladhar'? In fact Mooladhar is the centre of their region. From the navel to the soles, is the region of these two powers. Here they exist as dominantly Tamas.

Kundlini's function

The Kundlini, awakened by the power of concentration illumines the interior of the gross and subtle bodies. With its help a Yogi should visualize the formation of these two bodies. The human eye sees because it has vision, but it stands in need of other light like that of the Sun, Moon or a lamp. Similarly the internal light needs assistance of another light. In this context the another light includes the power of the Kundlini which cooperates with the subtle internal eye. A Yogi should arouse the fire Tanmatra dominated by Tamas in his Mooladhar. Then the two lights help reveal the other objects. The two powers are present in the heart and the divine hole. In Satvic form they are Prana and in Rajas from they are fire.

Knowledge of the Gross body

With the help of this light a Yogi should first acquire the knowledge of the gross body which constitutes the first cover on the self. After penetrating it, he should enter the 'Pranamaya Kosh.' Deeper still is the 'Manomaya Kosh' (Mental Sheath) which should be perceived. In it the Yogi should see the form of the five Tanmatras, the five organs of knowledge and five organs of action. Then he should preceive the sheath of the mind which contains sixteen objects. The subtle eye of the divine hole reveals all of them. After that the Yogi should penetrate the sheath of knowledge, which is situated in the divine hole. The constituents of the sheath of the mind are the sixteen objects of the mental sheath plus the Buddhi. Among them Buddhi is most important. With its help the sheath of knowledge reveals all objects.

Truth bearing Buddhi

During the time when these objects are being perceived, the truth-bearing Buddhi is produced and it becomes the cause of self-realization. In the sheaths of the mind and the knowledge, a Yogi visualizes the gross and the subtle bodies. At this stage, he through conscious Samadhi perceives the egoistic creation and steadies his extreme detachment, and regards all these objects as rejectable. He strengthens this detachment by a long practice. The subtle body contains the causal body. From the point of the sheaths it is the fourth cover (counting from the upper most), and from the point of the body, it is the second cover. The subtle body resembles the gross body in shape and form.

Anandamaya Kosh

The Yogi should then proceed further and penetrate the fifth cover in the heart. First he will see three lights there. The first light is the sphere of the subtle pranas, the second is the sphere of egoism and the third marks the sphere of the mind. The sphere of the subtle mind is of a light pink colour. The sphere of egoism is light blue, and the sphere of mind is white. In the middle of the white light a conscious element becomes visible. It is divine light, non-active, stable and non-attached. It is very difficult to spot this element. The Yogi has to search for it where he finds a sort of movement. The mind receives knowledge and movement from this element. Hence he should try to visualize it where there is a movement and it is in the middle of the mind. In this mirror of mind the Yogi will feel, "I am" and will then experience a super natural delight. About this delight, the Upnishad says that the speech cannot describe it. It can be grasped by the internal organ. Beyond these four sheaths is one more sheath. This is the

cover of the Prakriti. This proves the distinction between the self and the over-self. The sheath of Prakriti is like a shell of an egg. If it were not there, it would be very difficult to distinguish self from the Brahma, because Brahma and the self both are conscious. The only distinction is that self is small and the Brahma is great. After self realization the Yogi should penetrate further for the realization of Brahma. Then he will see that the Brahma is as conscious as the self. Through Yoga the self-realization is easy and the way is not long. Through it you can attain Brahma. However there is another way which is comparatively longer and more difficult. I have described this in my 'Science of the Soul' and the 'Science of Divinity.''

The address of Swamiji was heard with rapt attention by the audience of Ahmedabad and thousands of them benefited by it.

Ramanlal Lallubhai took Swamiji round for visiting the principle Ashramas, temples and historical places of Ahmedabad. Raman Lal introduced him to the Mandleshwar of the place and also to Seth Narsinghlal Lallubhai, Amritlal Hargovindas, Moolchand. Shah and Bhogilal Bala Shah etc. Swamiji stayed at Ahmedabad for five days.

Visited Petlad

From Ahmedabad Swamiji had to go to Petlad where Ramlal Keshavlal's son Amritlal took him by car. The followers, admirers and disciples of Swamiji at Ahmedabad bid him a very respectful farewell. He reached Petlad at about three in the afternoon and stayed there for three days with Seth Amritlal whose father Seth Ramanlal was a great friend of Swamiji. Ramanlal had been to Gangotri and stayed in Yoganiketan and since then he used to visit the place every year. Now he had left moving about because he had gone very weak. He had detached himself from the worldly affairs and lives like a 'Jeevanmukta'. He had only two servants to attend on him and was not attached to any body. He knows no sorrow or joy. Similar life was led by Narsinghlal Lallubhai of Ahmedabad. He was interested in contacts and company of Sadhus, loved study and was of charitable disposition and was not interested in worldly affairs. He was also a member of the Yoganiketan Trust. During Swamiji's stay at Petlad, Amritlal gave his whole time to Swamiji. He also took him round in his Mills and to the temple of Dhakorji. At Petlad Swamiji delivered two lectures. On first day he spoke on devotion to God and next day on 'A Happy House-hold."

Departure for Surat

On the third day Seth Chetanlal Dev and Mangalsen Chopra came in the evening and stayed at Petlad. In the morning they gave a lift to Swamiji when Seth Amritlal Ratanlal bid him farewell. At Surat he stayed for seven days. Simultanously Anand Swami Saraswati also arrived there and both of them put up at the same place.

They are Guru and disciple and lived together at Tapovana in 1952. After that they met each other in 1965 at Surat and were together for about a week. The Seth's wife Kamla who was at Delhi came down to Surat when she knew that both the Mahatmas were there. There was always a crowd waiting to meet them. From 10th to 16th both of them spoke on religious matters in a temple in the evening from 6 to 8. Swamiji spoke every day on the knowledge of the self for an hour from 6 o' clock. Anand Swami Saraswati spoke on devotion to God and the way to attain it. The lectures were attended daily by about 2000 persons, men and women. Both the Swamis expounded the mystries of God and Soul and explained various aspects by illustration. On the 16th Jan. at 8 o' clock the audience thanked both and gave them a farewell. Both the Swamis went to Navsari for a day. Swami Anand stayed on at Surat because there was going to be the annual anniversary of the Arya Samaj. On the 17th Swami Yogeshwaranand left for Bombay and reached there at I0.30 AM on the same day.

At Bombay

At Bombay many admirers and disciples of the Swami among whom were quite a number of leading citizens were waiting at the Station to accord him welcome. Prominent among them were Seth Harbans Lal Marwah, Seth Amirchand, Seth Mohanlal Bagri, Seth Bhagchand and Om Prakash Agarwal, all of whom were blessed by Swamiji. He was the guest of Seth Harbansh Lal Marwah. As he was very tired, he requested Seth Marwah not to arrange for his talk and said that the visitors could meet him between 3 and 6 in the evening Seth Marwah had a large family—7 brothers and 2 sisters. Some of his brothers reside at Bombay and all of them are much devoted to Swamiji. Seth Harbans Lal Marwah was told that when he was in Assam in his previous life the Swami Yogeshwaranand was his Guru. This deepened his devotion for Swamiji. He is ever ready to do anything for him. His wife Viradevi was also in constant attendence on

him. She is a simple lady of great virtues. Though she has many servants, she personally rendered every service to Swamiji. Their son Goverdhandas lived at Thana. He came daily to attend on him and Marwah's grandson Praveen learnt Yogic postures and Pranayama from Swamiji. Seth Merwah heard Swamiji on various religious topics and his doubts were removed.

Amity restored among Tulsiram's sons

There was a sort of dispute going on among the sons of Seth Tulsiram about the division of property. Swamiji had once given a new lease of life to Tulsiram. Since then all his sons had been his great admirers and disciples His four sons are Seth Gopaldas, Harkishanlal, Ameerchand and Om Prakash in order of seniority. Swamiji called all the four youngmen and spoke to them on the necessity of domestic harmony. Their father has been associated with Swamiji since the last 40 years. The young men said, "Kindly listen to us carefully and collectively as also separately. Then we will abide by the decision you will give. We are prepared to sign a blank paper and you can write your decision." Swamiji appointed Seth Harbans Lal as his representative because he is well versed in commercial and property matters and is very tactful. The four brothers agreed to it. In their and their wives presence, the decision was given and the agreement was reached. Legal advisors also were requisitioned, and they all signed the Agreement. Seth Marwah gave a dinner at his house which they all attended. The younger brothers and their wives touched the feet of the eldest brother and his wife and the latter blessed and embraced them. This re-established domestic harmony The marriage of Seth Ameerchand's daughter was attended by whole family. Ameerchandji's family are devoted to Swamiji and gave liberal assistance to Yoga Niketan.

Meeting of the Yoga Niketan Trust

Seth Ameerchand, Seth Harbans Lal Marwah and Seth Mohan Lal Bagri are members of the Yoga Niketan Trust. As Chairman of the Trust, Swamiji called a meeting of these three gentlemen. He said, "At Rishikesh there being no place of Yoga Niketan, great difficulty is felt. For the last eighteen years training camps are being held here and people have been greatly benefited. Land has been acquired for Yoga Niketan. Now please arrange its construction." Then keeping the

requirement of the Yoga Niketan, Swamiji put up a plan for it. It included an Assembly hall 40' ×50', 15 cottages each having two rooms, and ancillaries." The younger brother of Harbanshlal prepared a plan and estimate of the cost. Seth Marwah invited the following Seths to cooperate: Seth Gopaldas, Seth Ameerchand, Seth Om Prakash, Seth Manoharlal Marwah, Seth Maghchand Malak, Seth Mohanlal Bagri, Seth Harbanshlal, Seth Girdharilal, Seth Lalchand, and Seth Gordhandas Marwah. Several devotees promised to donate the cost of a cottage each. The entire responsibility of constructing the hall was entrusted to Seth Marwah.

During these days, Anand Swami Saraswati came to stay at the residence of Marwah for ten days. The Guru and the disciple met there again. They discussed important and difficult religious matters for hours daily. There was always a crowd of followers eager to have an opportunity to see them. Seth Marwah's wife extended hospitality to all the visitors. This lasted till the 31st January.

Swamiji daily went round to visit and bless his followers. In the morning Swamiji and Seth Marwah walked on the sea shore from 7 to 8 o' clock. Swamiji graced the occasion of the marriage of Seth Ameerchand's daughter to bless the new couple and went to see his and his brother's mills. He twice dined at the residence of Gora Devi, daughter of Shivsahai Mal. Mrs. Kailash was a great devotee of Swamiji, who went to dine with her also. She gave financial help to Yoga Niketan.

Om Prakash Cured

Om Prakash is the younger son of Seth Tulsiram. His sacred thread ceremony was performed by Swamiji at Allahabad. Om Prakash was deeply devoted to him. While Swamiji was still in Bombay, Om Prakash and his wife came to attend a marriage at Delhi where he stayed in a hotel. While taking his meals, he had a heart attack. Doctor treated him but he did not improve. Then his wife Vimla wired to Swamiji requesting him to come and cure his disciples. Swamiji wired reply that the patient would be all right, they need not worry and it was not necessary for him personally to look after him. Swamiji employed his Yogic powers and Om Prakash fully recovered and came down to Bombay after a few days. Anand Swami left for Madras and Swami began to think of proceeding to Calcutta.

Doubts Cleared

Swamiji and Marwah used to discuss religious subjects. On the evening of the 13th when they were so occupied, Marwah, though already well acquainted with Swamiji, asked him a question, "Why is it that you have put such a great emphasis on the sheath of pranas in your 'Science of the Soul?' The other 'Bhutas' or elements are as much the material cause as 'Pranas'." Swamiji answered as follows:

The Upnishads and the other Acharyas have described the sheath of 'Pranas' along with other sheath. But the sheaths of 'Pranas' is comparatively more important than that of fire because by the proximity of the mind and the soul, the movement of the subtle 'Pranas' starts. It acquires the subtle power which pervades the gross body. The fire and water elements are not as useful as the element of pranas in illumining the body with life. In the part of the body where the pranas cease operating circulation of blood stops. This takes place even though fire and ater ware there. The air element lands movement to water and earth because it is subtler than they. The movement of the 'Pranas' is responsible for extending the fire and blood to every part of the body. This is why the blood circulates and the warmth is ever present. Blood is the effect of water. Similarly the pespiration is also effect of water. The perspiration continues to ooze out of pores of the body. When the body was performed, it was the pranas which first appeared. This was the action of the pranas. When a lady is impregnated then the subtle self in the form of a very subtle body enters the womb and the first movement is generated by the subtle pranas. As soon as the liquids settle the subtle body enters the womb, then there is a movement in the gross body. Here the action belongs chiefly to the gross pranas which enters the body. Then the male and female liquids combine and form the body. The pranas element is the concommitent cause. The two liquids are the material cause. It is the pranas which supports the body. No doubt the body contains earth and water but what supports it is the 'Pranas.' The earth and the water element in the body give weight to it. Hence when death occurs then earth and water remain lying. But fire and air possess no weight. Hence they merge in the space. Hence it is the pranas which is important in the body. Tej (fire) and Prana are connected like earth and water. is the fire and the pranas which disappear at the time of death and the earth and water remain lying behind and disappear when body is cremated.

Deperture for Calcutta

On the 1st February, Swamiji was to fly to Calcutta. Therefore good many of his admirers and followers came to pay him respects. Several of them went to see him off at the aerodrome. He reached aerodrome at 5.30, accompanied by Seth Marwah and his family. Before the plane took off, he bid good-bye and blessed them. The plane was flying at the height of 23,000. Witnessing the various scenes on the way Swamiji reached Calcutta at 9 o' clock where the Secretary of Jugal Kishore Birla and several others were waiting to receive him. Birla treated him as his guest and detailed a car for him. He had six days' programme at Calcutta. Seth Birla, his younger brother and other members of his family visited Swamiji daily. Among his followers and admires at Calcutta the prominent ones were Seth Kewal Chand Nimani, Seth Ram Kumar Bagadi, Seth Balmukand, Mrs. Neena Devi, Barkatram, and Johar etc. The officers of the Birlas showed 10 Swamiji places like Tarapur Company gardens, Belur Math and Museum etc. and one day he went to 'Nawadwip' also. He visited several important temples and Ashrams where he met several sadhus one of whom happened to be his old acquaintance. He was an old Yogi who could enter into several day's samadhi. Now a days he is known as 'Moni Baba.' He was pleased to see Swamiji and expressed a desire to visit Gangotri. Swamiji asked him to be his guest. Now he did not go into long Samadhi's because he had grown old and therefore required no long Samadhi as in his young age. He now feels gratified because he has known what was knownable and has no desire to know any thing more. In fact his life's aim was fulfilled. He was 70 and he had no cares or anxieties. He was prepared to die at any moment. Swamiji offered him a monetary help but he declined. He wanted nothing. Swamiji returned to Calcutta at 7.00 PM and on the following day inaugrated a temple of the Birla's. The ceremony was attended also by the Chief Minister of Bengal and the entire Birla family was present. The celebrations were attended by several thousand people. The function ended with the distribution of sweets.

At Asansol

Trilok Chand and Kamla Devi and her husband came to Calcutta to take Swamiji to Disargarh. He left on the 7th February and stayed there for three days and saw several collieries. One day he went to see the dam of the Damodar Valley. Here the river has been damed and converted into a lake, which presents a beautiful sight. Anand's family attended the religious meetings for three days. Anands are a religious minded couple, much devoted to Swamiji.

At Dhanbad

Anand Devi had come from Dhanbad to take Swamiji there. He drove with her to that place on the 9th and reached there towards evening and put up with her. Her sons, Vijay Pratap, and Nandkishore are much devoted to her. Nand Kishore, a quite and thoughtful youngman, was then a college student at Calcutta. Vijay Pratap, is a worthy young man of 24 years. Since his father's death, he has been looking after the business with great care and ability. He has five coal mines and at the time of Swamiji's visit, was constructing a big factory. He introduced Swamiji to a number of his acquaintances and Swamiji blessed them all. Prem Devi who was devoted to Swamiji arranged his two lectures. She has been coming to the training camps of Swargashram off and on. On the first day she spoke to him very imploringly, "I have now no worldly desire and do not seek any worldly object. I have grown old and my end is not far off. I have a thirst for the knowledge of the self. Will you kindly quench this thirst? You have vouchsafed this knowledge to Anand Swami and Prabhu Ashrit. Will you not kindly favour me with it and shall I die without realising it." Then tears began to fall from her eyes, by which Swamiji was much moved and said, "My daughter, cease weeping. Tomorrow at 5.00 PM your thirst for the knowledge of the self will be quenched." She was asked to sit for religious exercise from 5 to 7 and enabled to perceive the soul. Prem Devi felt completely satisfied.

Contact with Brahmchari Akhilanand

This Brahmchari has had the privilage of meeting Swamiji several times at Uttarkashi and Swargashram and he is much attached to Swamiji and holds him in great esteem. He is a learned man and lives at Dhanbad. He has greatly benefited the people of the town and the neighbourhood by his teachings. Swamiji and he went for a daily walk together and had interesting discussions on various religious and philosophical topics. Quite a number of people at Dhanbad became Swamiji's followers.

Prem Devi's devotion

At the time of Swamiji's departure for Allahabad, Prem Devi requested him to accept an offer from her. He smiled and said, "Do you want to give me a bribe for having acquired the knowledge of the self?" This remark caused a peal of laughter among those present. They said, "You will have to accept an offer from a disciple." Swamiji accepted it. Prem Devi promised to bear the entire cost of building a cottage in the new Yoga Niketan and also to meet the expenditure of printing the book "Himalya Ka Yogi." She also decided to pass the rest of her life in the Himalayas. Besides this Prem Devi Taneja promised that she would be sending Rs. 100 per month to Swamiji as long as she lived.

Her son-in-law Mahendra Pratap Naurang also extended promise for constructing a cottage for himself in the new Ashram because the time for his becoming a Vanprastha was approaching and he wanted to spend the remaining period of his life with Swamiji.

Departure for Allahabad

The Allahabad Kumbh fair was on. Swamiji, therefore, wanted to reach there at 8.30 on the 15th. Hence he left Dhanbad at mid-night. Dwarikanath of Delhi had also come to Allahabad. He arranged accommodation for Swamiji at the friend's house.

Bath at Sangam

There was a very large crowd at the confluence (Sangam). Thousands of men and women had come for a sacred dip. Swamiji reached the Sangam in a boat at 11 o' clock for a bath. He and Dwarikanath and his servant had their bath and gave charities to the Brahmans. Sardar P.P. Singh and his wife were much devoted to Sadhus. He was a friend of Dwarikanath and was putting up with him. Swamiji also was staying at the same place. The Sikh couple rendered much service to Swamiji.

Return to Delhi

Swamiji had by now toured for about two months and was feeling tired. Therefore, he cancelled the programme of visiting Banaras, Kanpur, Lucknow, Agra, Mathura, Vrindaban etc. and flew with Dwarikanath Sondhi back to Delhi, where he was Sondhi's guest. At Delhi he had hundreds of followers and disciples, who streamed down

to meet him. The whole day there was a crowd who wanted to have a glimpse of him. He allowed visitors between three to six in the afternoon. He removed their doubts and spoke to them on various religious subjects. He specially emphasized on cultivation of concentration. After five days, Dwarikanath Sondhi fed five hundred persons and requested Swamiji to address them.

His Address at Delhi

Swamiji addressed the audience as follows:-

"I know the great purush. He is bright as the sun and beyond darkness. It is after knowing him that death is conquered. There is no other way leading to salvation. After many years I have come down to the plains and for the last eight months have lectured on religious topics in the principal cities of our country. The object of my leaving the Himalayas was to set up Yoga Training Camp and arrange the religious assemblies in the big cities, so that the people might be benefited but my object was not fulfilled. In the big cities, there are no calm and solitary places. And if they were available people would not get up to attend assembly between 4 and 5 A.M. In fact people have no interest in religion and no devotion to God. It was six weeks ago that I went to Bombay. Jagdish Chandra Dabar very much pressed me to start a Training class. I did it and wanted the trainees to come at 5 o' clock but hardly a dozen men and women turned up. I felt great pity for the people of Bombay. Early morning was the time most suitable for worshipping God, reciting his name or doing religious exercises. But this valuable time, they waste in sleep and indolence. At our Yogashram the attendance is much better. There about 50 persons attend the camp and all of them are sincerely desirious of gaining the knowledge of truth and they succeed in their objects. The camp is held every year from 1st November to 31st March. The training is imparted thrice a day. A similar camp is run at Gangotri Yoga Niketan from 13th June to 15th September. That place is more calm and solitary which facilitate concentration and meditation. All the trainees practise abstention (Yama) and Niyam (purification external and internal), contemptment, austerity and devotion to God. Thus they fulfill the aim of human life.

Renunciation of bodily enjoyments

In the cities men are constantly busy in some thing or the other. They come home tired and exhausted. Their mind and body are so

tired that it is not possible to concentrate or practise samadhi. path of Yoga can be pursued only by one who is equipped with the fourfold method. In these days, I had the opportunity of staying with a number of prosperous house-holders. I have noticed that persons of 70 or 80 years lead a life of sensual enjoyments; but after one has reached the 50th year of his life, one should lead life of celibacy. This reduces desire of the enjoyment of objects and extinguishes attachment. A man of noble character influences the life of others and gains strength and wisdom. He is able to traverse the path of knowledge and detachment and can observe the restrictions laid down in the Shastras. After 55, a man should lead the life of a Van Prasthı and during next 25 years, he should select a Guru who possesses the knowledge of self, and staying with him, should realise the self through fixed attention (Dhyan), contemplation (Dharna) and concentration (Samadhi). These three are direct or internal aids. If a man desires to make his life a success and free himself from the round of birth and death he should give up the life of sensual enjoyments and comforts and follow the path of real happiness. It was by following this path that the wise and the learned sadhus of ancient time obtained eternal happiness.

A student named Nachiketa approached an Acharya named Yama to learn from him the way to bliss. The Acharya told him that it was too difficult a path to follow and he should better lead a life of comforts and enjoyments. The student who was bent upon realising the self and Brahma said, "The sensual enjoyments shall last for a few days. They cause decay and decline in the vigour of all the organs of sense. The human life is so short and sensual enjoyments lead us no where. Keep your comforts, music and dance and damsels to yourself." One who has understood this mystery withdraws himself from all enjoyments and thinks that the real aim of life is the realisation of the self. He does not feel interested even in the study of the Vedas and other scriptures. The human life is meant for knowing oneself and gaining liberty from all sorrows but man hankers after creature comforts, thus prefering a piece of glass to a valuable diamond. For realising the soul, you need not travel far. The place for it is within you. What is necessary are austerity, detachment and religious practice. The eye cannot see the collyrium in it, though it is so close to it. A man has to use a mirror to see it. Similarly and Brahma reside in you but they can be peryour self only through illumined and truth-bearing wisdom. ceived

method of cultivating this short of Buddhi is concentration or samadhi. Through it alone the truth-bearing wisdom is perceived. Hence it is necessary that you should find a Yogi who can tall how to perceive the truth bearing wisdom. Only then you will realise the self.

How to obtain Truth-bearing wisdom

In order to cultivate the truth-bearing wisdom, the first thing to be done is to concentrate in the middle of the eye brows. After some practice a bright light appears there with whose help you should proceed higher and enter the divine hole (Brahma Randhra). After a long practice in this region, and concentration of mind, the light will help you to visualise the form and objects of the divine hole. First a light appears in the middle of eye brows. It reveals the subtle objects. Now the truth-bearing wisdom will determine their form and shape and help you to understand them thoroughly. It helps you to preceive in the divine hole, the ten subtle organs of sense, the mind and their objects. After this with the help of the truth-bearing wisdom and fourfold way, a Yogi should enter the region of the heart.

Three covers of the self

Here three covers of the self will come to view (-) (1) The subtle Pranas (2) The Ego and (3) the mind. First the Pranas should be perceived and then the Ego and then the chitta should be penetrated. Now the Yogi begins to realise what he is.

Quest of the self in the Chitta

The Yogi should completely control himself with the subtle and the truth-bearing wisdom and with the help of his knowledge, he should search for the soul in his mind. He should try to see as to where the self which is smaller than the smallest and which is non-active and im-moveable, can be perceived in the region of mind. What happens is that the mind some times expands and appears vast. If it is divided, then the soul would be smaller than one of its millions and millions of particles. This happens when the mind is active and expands. It looks like a vast ocean. At that time the Yogi should search for the soul which is smaller than the smallest particle. It is a very difficult affair and like searching a pearl in a vast ocean. However, when the mind shrinks, it becomes very small and subtle. Then it is only slightly larger than the self. At that time self-realisation is easier. The mind's shrinking state

is satvik and its expansion is Rajsik. Hence the Yogi should perceive the self in the Satvik state. He will then experience great joy, a joy which pen cannot write and speech cannot describe. The four objects namely:—subtle Pranas, Ego, mind and the self are preceived and experienced in the form of a small sized oval shaped Purush. This is the sheath of happiness. This is the causal body or the sheath of bliss. Having realised the self, if a Yogi wants to perceive the Brahma, then he should enter the Dharana—Megh Samadhi in which the isolation of the soul and its complete distinction from matter are realised and Karma operates no more. There he will visualize the complete equanimity of Prakriti which is the material cause of the causal body and he will see that the Prakriti is pervaded and the Brahma is pervading. Now he will be lost in himself and become steady in his own form. This is the state of liberation or salvation.

The audience also had gone into a sort of samadhi. The discourse was over but the people were all silence, no body moved or spoke. Swamiji was speaking with his eyes closed. It appeared as if he was perceiving in himself what he was describing to the people. There was a torrent of oration and the audience was all attention. The hearers were all learned people who had been specially invited. But there were quite a number of those who had come without invitation. Hundereds of them said that they had never heard such a soul-stirring lecture before.

Return to Swargashram

After his discourses Swamiji stayed at Delhi only for two days more. He took leave of the family of Dwarikanath, and his other followers and admirers and left for Swargashram by car. On his way he stopped at the Vanprastha Ashram, Jwalapur where Mahatma Prabhu Ashrit had invited him. He took his lunch and had some discussions with him and then left for Swargashram where he arrived at 3 P.M.

Swamiji arrived at Swargashram on the 15th February and started the training camp, the next day. His disciples had been waiting for him for last two months. This time their number was 45. The camp was over on 31st March, 1965 and the concluding function was marked by a dinner and Swamiji's discourse. He said, "It is now 18 years since I have been running such camps. Formerely I did it in the

Mohan Ashram. But after the partition of our country, I began to live in Swargashram. Since then it has been a centre of Yoga teaching. Formerly the duration of training was four months but now I have made it of five months. Thousands of people have benefited by this training and we have been able to produce some Yogis also.

All round progress

The training imparted in this centre contributes to physical, mental, and spiritual progress. The postures and the breathing exercises do physical good. The abstention, observance and withdrawal from enjoyments give mental progress. Concentration, meditation and samadhi help in achieving spiritual progress. These training camps have greatly benefited the people. Yogic exercises spiritualise a man and leads him to the path of the perception of Brahma. During their stay in the Ashram the trainees have to observe perfect Brahmacharya, which helps to build character and strengthen austerity and detachment.

Free Training

The special feature of this centre is that no fee is charged from the gent or lady trainees. The poor Brahmacharis are given financial help. In order to expound the theories of Yoga three books have been written namely 'External Yoga', 'Science of the Soul,' and 'Science of Divinity.' Simple and intelligible methods are employed to help the trainees to proceed towards spirituality. We have produced some Yogis who are imparting Yogic training in foreign countries.

Attitude to other Sects

In this school followers of the various sects who desire to practise Yoga seek admission and they are taken in without any consideration of caste, creed or sect. Not only the Jains, Sikhs, Buddhists, Parsees, Sanatanis, Arya Samajists and followers of Radhaswami sect joined the camp, but some Muslims and Christians also did to benefit themselves by this training.

Yoga Universal Method

Yoga is the only method which is universally recognised and pursued by men and women both. It helps entire humanity if rightly practised.

You are leaving this Centre after five months training, you are advised to come and pursue it now and then. If it is not possible to make further progress, you must atleast assimilate and study what you have learnt. I hope and pray that you advance on the path of bliss and eternal joy. My blessings and good wishes are with you.

Foundation stone of the Assembly-Hall

The foundation stone ceremony of the Yoga Niketan was celebrated on the 1st March, a month before the training camp was to break. It was done very enthusiastically but in the calm and serene atmosphere. B.N. Datta and Captain Jagannath and Shankarlal Sharma commenced the construction work

At Uttarkashi

After the training camp was over, Swamiji stayed in the Ashram a month longer and left it on the 13th April. Next day at noon he reached the Yoga Niketan at Uttarkashi where Prabhu Ashrit was also staying for some days. He came to Swamiji several times for removing his doubts and adding to his knowledge of the self. Prabhu Ashrit went to the Ganges for wash and by accident slipped down and broke his collar bone. Fortunately he recovered after a short treatment. Prabhu Ashrit was accompanied by his disciple Indrasen who asked Swamiji one day, "Mahatmaji came to see you out of profound respect and to benefit by your contacts. How do we account for the injury he received?" Swamiji smiled and said, "It has not interfered with his attendance at the religious assemblies or his contacts. Such things do happen in life, we need not philosophise on every trifte.

Yoga Training to three novices

This year two lady trainees were waiting for Swamiji. There was also Shankerlal Sharma, Dr. Rampyari and her maid servant Lalita bai began religious exercises but Lalita bai could not steady herself and gave it up. Swamiji had left for Uttarkashi on the 31st May and walked all the distance. On the way he stayed at Bhatwadi and Hansi. After three or four days he said to Dr. Rampyari Shastri and Shankerlal Sharma, "I feel gratified to see that you are both making good progress in the field of Yoga. I wish you to work harder so that you both may be appointed as Acharyas of Yoga." There were yet eight days to the beginning of the Training camp. But Swamiji started it on the 7th June.

Shankerlal Sharma

Shankerlal Sharma came to Swamiji in 1961. He is a resident of Rawalpindi and for years he has been living in Delhi as an officer in the Alembic Chemical Company on Rs. 1,000 a month. Besides, he enjoys several other facilities. His wife expired after giving birth to a daughter. Sharma had a step mother and did not feel comfortable at home. He brought up the daughter with great care and married her to a suitable match. As he was now free from the responsibility which weighed greatly upon him, he began to withdraw himself from worldly affairs and there awoke in him a desire for the knowledge of the self. He was in quest of a teacher who could show him the way to peace. His daughter's father-in-law had been living at Rishikesh for the last several years. He asked him if he could suggest a suitable yoga teacher Shivadutta, for such was the name of the gentleman, was acquainted with Swamiji. Hence he brought him to Yoga Niketan and presented him to Swamiji. Since than Shankerlal has been deeply devoted to Swamiii.

Dr. Rampyari Shastri

Dr. (Miss) Rampyari Shastri is a resident of Payal situated near Ludhiana. While only 16 years, she came under the influence of the Arya Samaj and felt inspired by the life of Swami Dayanand who took a vow of life long celibacy. The members of her family tried hard to dissuade her from the path she had chosen but they did not succeed. She received her education at the Kanya Mahavidyalaya, Jullandhur and left it after becoming a 'Sanatika.' Then she joined the Banaras Hindu University where she passed her B.A., B.T. and Shastri examinations and then after a few years M.A. examination of the same university as a private candidate. She took her doctorate from the Rajasthan University. She began her career in Kota State as the Head Mistress of the Maharani Girls School and when the institution was raised to the College standard, she became the principal. After that for several years she was Chief Inspectress of Schools, Assistant Director of Education and Principal of two Degree Colleges of girls. She was a member for more than five years, of Syndicate, Senate and Academic Council of the Rajasthan University. She has written a few books in Hindi. After her retirement for one year she was the Principal of Kanya Mahavidyalaya Jullundhar.

On 26th October, 1964, when Swamiji was returning from Kashmir, Principal Lajjawati, Vice Chairman of the Executive Committee of the Jullundhar College wanted to introduce Miss Rampyari to Swamiji who, Lajjawati said, was a great Yogi and Scholar. Miss Rampyari did not feel interested and said, "I have seen several sadhus. They are no better than house-holders." But Lajjawati said, "He is a Yogi who has lived in the Himalayas. His very sight will bring you bliss and your desire for Yoga which you have cherished for years, will be fulfilled. Your internal organs will be purified and you will journey towards Liberation. Dr. Rampyari agreed and accompanied her to the railway station. The interview lasted hardly for 10 minutes but Rampyari was impressed beyond measure and felt a strong desire to learn Yoga. She decided to resign the Principalship of the Kanya Mahavidyalaya Jullundhar and dedicate her life to Yoga and philosophy. Dr Vidyawati and Kumari Lajjawati who are very close to her said, "We made a great mistake in introducing you to Swamiji because now you will learn Yoga and we will be deprieved of your help and cooperation." Kumari Lajjawati very earnestly pressed her to continue as Principal but she would not, and resolved to join the Yoga training camp. First she joined it for two weeks to see how it would suit her, but she made a very rapid progress. She began to see a light between the eye brows, and perceived the divine and its objects.

She became deeply devoted to Swamiji. One day she approached him and said, "I intend staying permanently in Yoga Niketan to gain the knowledge of the self. I am a pensioner and can affered to have a servant. I shall not be a burden on your institution. Kindly accept me as a disciple and initiate me to the knowledge of reality and tell me how I can perceive the self. I am not sixty and who knows when the end comes."

Swamiji said, "I shall initiate you in the knowledge of the self and you will soon realize it. I shall then appoint you an Acharya of Yoga Niketan but this can be done in the condition that you will stay permanently in the institute and impart Yogic training to the lady trainees." Dr. Rampyari Shastri made a solemn promise that she would obey Swamiji.

For the last several years many men and women are practising yoga at Shanti Niketan and several Acharyas have been produced. But so far no lady had received training efficient enough to be the Acharya

of lady trainees. In Dr. Rampyari Shastri Swamiji found a lady who had been a celibate since her girlhood and was a deeply read woman. Besides she was free from all worldly affairs, was advanced in age, quite well to do and inspired by lofty ideals Therefore, Swamiji obtained the solemn promise from her.

She had made it a rule to practice Yoga at Swargashram, Uttar-kashi and Gangotri. Swamiji used to impart training to others collectively but he gave exclusive time to her from 10 to 11 A.M. because he was determined to make her a Yogacharya. She began to progress rapidly in the knowledge of divine hole and heart. The illuminating wisdom arose and started turning into truth-bearing wisdom. She began to perceive a variety of objects. Then the learned Swamiji expounded to her the mysteries of the Science. He explained to her how to influence the minds of others, how to convert the attitude of others in one's favour and how to change the qualities of the internal organs.

Once Dr. Rampyari told Swamiji that she experienced a special kind of happiness during her meditation or samadhi. She wanted to know whether this happiness belongs to the Brahms or the self or the mind.

Swamiji explained that when a Yogi, after controlling his mental movements, entires the conscious samadhi, then he perceives inside his body, his blood, flesh, fate, marrow, nerves, veins, bones etc. This is Annamaya Kosh where happiness cannot be experienced. He goes further and enters the Pranamaya Kosh or the sheath of the pranas. Therein he perceives ten kinds of pranas and also their complexion etc. Here also he does not experience happiness. He travels still further and enters the Manomaya Kosh. Therein he visualizes the gross and subtle Bhootas or elements as also the organs of sense and knowledge, but not the fountain or origin of happiness. In this sheath, his desire is not fulfilled. When he advances still further and enters the sheath of knowledge, he perceives only the elements, the organs, the mind and the Buddhi but not the happiness. His desire for it remains still unfulfilled. But when the Yogi, through his conscious samadhi advances further still, then he enters in the Anandmaya Kosh or the sheath of happiness. He gets a glimpse of happiness but he cannot see what its origin is. He becomes confused and continues his quest. In this kosh several objects comingle.

The Yogi aims at the perception of the subtle pranas through his samadhi because pranas is the essence of life and pervades all the sheaths. He questions if prana is the origin of happiness? Is there no difference between life and happiness. The difference will have to be recognised because life and Anand have different origin. When the Yogi enters the ego, he does not perceive there the origin of happiness. The ego creates the feeling of 'It is mind.' How can, therefore, be the happiness in the ego? Now there are four objects more in which a Yogi can search for the origin of happiness. Happiness is transitory not eternal. If it were eternal, it would stay forever, but it does not. Hence we have to admit that happiness is created. The four objects which remain to be investigated are mind, self, Prakriti and Brahma.

The Yogi seeks happiness in Brahma but he finds that there is no change going on in it which may create happiness. In the state of samadhi the mind is united with the Brahma. May we then suppose that happiness comes from the Brahma but there is no change of any kind in Brahma. How can therefore we admit that happiness comes from Brahma. If we admit it then we will have to recognise Brahma as a changing object and it will not be different from the mind and the Prakriti which undergo changes. The happiness sometimes comes and sometimes does not. It shows that it is not eternal but transitory. A question can not asked. Is Brahma not all-pervading? Whenever the mind comes in contact with it, it enjoys happiness. Hence the question arises whether the happiness belongs to the mind or to the Brahma. But Brahma is formless. Hence it cannot be material cause of any thing. If happiness is supposed to be identical with Brahma, then the question will arise, is Anand separate from Brahma, or a part of it? If it is separate it does not belong to Brahma. If it is identical then again the question will asise, is it the effect of Brahma or transformation of it? In either case it follows that the Brahma changes. If it is said Brahma is all light and light is happiness, then the mind is unconscious and can not contain Anand. If you think that Brahma is happiness then the mind which is connected with the Brahma should experience it continuously, but it is not so. Hence happiness has to be regarded as noneternal. Whatever is obtained is non-eternal and limited. Hence we cannot prove that happiness is obtained from Brahma. If Brahma is Anand, or happiness, then happiness resides in the mind or in the Brahma. A Yogi when he gets up from his samadhi says, "I enioyed great happiness today." Then does this happiness come from Brahma

or from mind. Brahma is all happiness. It does not say, "I enjoyed happiness." It is said by the self associated with mind. The question then arises, is there a difference between the self and the Brahma or not? There is certainly a great difference between them. One is tiny and the other is great. Hence Brahma cannot be the origin of happiness, which cannot come out of or flow from it. It cannot be regarded as the material cause of happiness.

Happiness, not the quality of the self

Is then self the origin of happiness? To answer this question, a Yogi searches for happiness in the self through conscious samadhi. He unites the mind with the self. In this state happiness does arise but it cannot be asertained as to where it resides, whether in the self or in the mind. If self is considered happiness then it becomes subject to change like the mind. Many philosophers think that the self is satta and chitta and not happiness. A question can be put to them why they think that Brahma is happiness. Their answer is that the Brahma is chetan, nitya and satya. Hence it is happiness. We also think that the self is satta, chitta and happiness. If being chetan and satya the Brahma becomes happiness, then the self is also happiness because it is both chetan and satya. The reasons from which you think that Brahma is happiness can also be used for regarding the self as happiness. You may ask the question in that case what is the difference between the Brahma and the self, when they have become one and the same. Our answer is always there can be similarity between two objects but not identity. Identity is between the cause and the effect. But Brahma and the self are not related to each other as the such. The mind and the self also are not identical because they belong to different categories. Can we think that the objects of the same class are identical? Then the self and the Brahma both being conscious belong to the same class and therefore can be considered indentical but did the self originate from the Brahma that they are considered identical. If it is supposed to be so, they will have to be regarded as cause and effect and in that case as changing. So far as the consciousness or chetanta is considered the Brahma and the self are identical. But here we have to stop because identification cannot go far. Suppose there are two persons. Both are conscious beings and in this respect they are identical but as individuals they are different. Hence Brahma and the self belong to the same category only to a certain extent. Individually they are different. The self is tiny and the Brahma is vast. They differ in respect of size, not in respect of category. Is it possible that the self and the Brahma may be regarded as belonging to the different categories? The self is not one but many. Hence it can form a category. But Brahma is one, not many. How can it form a class? Hence Brahma will fall in the category of the self. Doubt arises—Brahma is vast and the Prakriti is also wast. What objection can there be in regarding them as of the same category? The answer is this—One is conscious and the other is unconscious. They cannot belong to the same category. The self is tiny and the Brahma is vast. But this represents their forms, not quality. A man may be of a small size and the other man may be of a large size, but both are men and belong to the same category. What is important is not the size, but the quality. Hence happiness cannot be attributed to the self. If it is done, the self will have to be regarded as subject to change and originating happiness. Hence we have to search for an object which originates Anand and changes.

No happiness from Prakriti

It is with this question Is happiness an attribute of the Prakriti? that a Yogi enters in the conscious samadhi. The Prakriti forms a cover both of the self and the Brahma. The Prakriti is chiefly connected with the Brahma. If on account of this connection happiness is regarded as originating from the Prakriti, then who will enjoy the happiness in the state of Brahmi creation when the gross bodies do not yet come into existence? If the Brahma is considered as the enjoyer, then it will be found like the self and there will be no difference between the two. As happiness is produced by the contact of the self and the mind, similarly it can be produced by the contact of Brahma and Prakriti. But in that period who will enjoy the happiness. The Brahma will not do it and the self has not yet taken shape of a body. Hence the creation of happiness in that period will be meaningless. Only the primordial Prakriti can be the material cause of happiness. If the quality of happiness does not exist in the primordial Prakriti, it cannot come down into its effects, because the qualities of the cause flow into its effects. The happiness, in a very subtle form, exists in the cause and manifests itself in its effects i.e. the mind.

Happiness from Mind

Happiness originates from the mind like its other qualities like love, anxiety, memory peace etc. Happiness arises when a mind and the CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

organs of sense cooperate. In this state of samadhi when it is connected with the self or Brahma there happiness manifests itself. When the impressions or the waves of thought are suppressed then also happiness is created. As peace or a memory represents a state of mind, so do joy or happiness. It also represents the quality of mind. When a Yogi brings about a complete absence of thought and intention, then darkness or nothingness comes into being. Then follows the next state which manifests nothingness or dim light. Then the third state is reached which is dominated by satva and in which there is nothingness manifestation of bliss. The happiness represents the last state. In the 'Satvik' state the self is very close and is therefore realised. Hence we have to admit that happiness is the quality of mind. When the 'Rajas' enters this state, it becomes active. When 'Tamas' enters and dominates it then it is inactive. As long as the body exists the mind cannot be inactive. Activity comes from 'Rajo-Guna.' But in that state it is rather in a suppressed condition. Knowledge or happiness dominates only in the state of 'Satva.' Most Yogis hold that this state of happiness belongs to the self. But in fact the happiness resides in the mind. It is the state of mind. The self is formless, limitless, detached and non-active. Hence happiness cannot manifest itself in the self. During the time of concentration or suppression it manifests itself. Happiness is not the quality of any organ. It is the quality of the mind. It is not the object of the tongue or of the eye or any other organ. It has no colour, no form and no shape. It is only an evolution of the mind. When happiness appears in the mind then the Yogi feels that it is flowing through the 3 bodies the gross body, the subtle body and causal body and pervades the five 'Koshas' or sheaths. The subtle pran is travelling with it and life is vibrating. The happiness reaches the divine hole. It contacts the sense organs and their objects. Then it is called happiness. When it resides in the mind, and when the mind is in close proximity to the self and the Brahma, then it is the state of happiness. Many philosophers however hold that happiness is a quality of self or the Brahma. But I believe that the self and the Brahma are attributeless, formless, non-active, detached and immovable. Even in the company of the mind they do no change. Hence happiness is a state of mind and a quality of mind.

Gross body of five sheaths

One day while conversing with Shankerlal Sharma at Gangotri Swamiji said, "In my Science of the Soul, I have described only two

Koshas or sheaths i.e. the Annamaya Kosh and Pranamaya Kosh." Other philosophers have also described only these two Koshas. Today I will tell you that the gross body consists of five Koshas.

In fact in the visible and gross body there are five koshas the earthly kosh, the watery kosh, the fire kosh, the airy kosh and the space kosh. In place of Annamaya kosh, I shall describe the earthly kosh. In place of Pranamaya kosh, I shall describe the airy kosh. The body is the result of the earth, hence it can be called an 'earthly kosh.' It is supported by food which sustains and strenghthens it and enables it to last pretty long. Food produces semen which is the main cause of reproduction. Hence it is called Annamaya Kosh. But food comes from or is the result of earth. Hence this body is earthly. It contains bones and other objects which are the results of earth. Hence it is perfectly right to call the body as earthly kosh. It consists of ten classes of earthly objects: (1) Bones and teeth (2) nails and hair (3) muscles (4) nerves, veins and lungs (5) Tissues which carry knowledge and movement (6) skin and ear (7) subtle form of blood (8) fat and marrow (9) semen (10) Raj.

1. Bones and teeth

The bones are the hardest part of the body. They number 206. If bones are separated from flesh etc. what remains is skeleton. The mouth contains 32 teeth, but some persons have a smaller number of them. Buddha had only 28. All the organs last till death. But teeth appear after birth and drop down sometimes before death.

2. Nails and hairs

There are 20 nails which protect the fingers and help in tearing scraching. The hairs protect the face. The pores purify the body, air averts diseases.

3. Muscles

The skeleton is covered by muscles and helps the movements of hands, feet, neck etc. Muscles also assist digestion, move the bowls and cause heart beats. The muscles and the veins receive their movement from the divine hole.

4. Veins, intestines etc.

There is a sort of network of veins in the body. They are con-

nected with all the organs of sense. Thousands of them are functioning in the body. They cause blood-circulation. Sushumna, Ida and pingala convey knowledge. Different limbs and organs have different veins and nerves. They have been described in detail in the Science of Soul. They are spread all over the body and have different shape, form and colour. The veins are hollow, but nerves are not. Food and drink are digested by them, and breath also is helped by them. The stomach and the gall bladder are also a kind of veins. The veins carry the blood and convey pain or pleasure. They keep the body in tact. They tie the bones together. They alse tie together the bones and the muscles. The lungs are included in them because they contain lakks of cells.

5. Nerves

The nerves are connected with the brain and the sushumna. Like electric wires they convey knowledge of pain and pleasure. They are solid like telephone wires. The sushumna carries feelings from the divine hole to the whole body and from the body to the divine hole. The Brahmrandhra (divine hole) is the centre of knowledge and the heart is the centre of sentiments. The two organs co-operate with each other and exchange their commodities. The movements are constantly going on and knowledge is being continuously acquired.

The nerves are thiner than hair. In the nose they carry smell. Smell is an attribute of earth and resides in the nose. The nose is connected with the divine hole and the brain. The nerves are connected with the gross and the subtle sense organs and carry sensations. Similar functions are performed by the nerves for other organs of sense. The nerves are connected with the subtle organs and the veins with gross organs. They are of two colours—white and grey. While nerves are a bit thicker, they cause movements or activity. The grey nerves are thiner. They carry sensations. They assist the Buddhi and the organs of knowledge. The white nerves assist the mind and the organs of action.

6 aSkin

Skin, bones and flesh etc. cover and protect the body. They are of seven kinds and constitute the organ of touch. Through the pores, the body throws out several kinds of poison. The skin is either thin, thick or delicate. Below it is fat which is greasy. The skin is yellow white, black or rosy. This is which gives beauty to the human body.

If the skin is diseased, it causes ugliness and troubles like itch, leucoderma, leprosy, ring-worm and several other skin diseases which disfigure the body. The nose: The earth has the quality of smell which a a man feels through his nose which in fact is an effect of the earth. The earth is situated chiefly inside the nose, but generally speaking what we are describing are the effects of the earth. One of the ten constituents is the nose which gathers smell.

7. Liquids and Blood

They both contain some part of the earth. When blood is dried, the water part of it evaporates and what is left is white, yellow and red matter which is a part of the earth.

8. Fat and Marrow

The fat lies below the skin. It is yellowish and greasy. A woman has more fat than a man. The palms and soles and hips contain layers of fat which protect the body against heat and cold. Those who eat a lot and take no exercise gather fat below their chins, on their stomach, on cheeks and hips. If fat gathers on the heart, it effects the circulation of blood and causes death.

In the bones there is a yellow liquid which is called marrow. Towards the ends of the knee bones, elbows and ribs, it is pink. The marrow gives elasticity and strength to the body. If it is in excess, it causes pain.

9. The male and female fluids

They both contain the earth part, the semen is the effect of blood and takes 40 days to form but the female fluid forms after 30 days. If they are dried what remains is a part of the earth. They are the concomittant cause of the body.

10. Excreta

It is the effect of the earth. The body would not sustain without it. In cholera it is completely expelled and therefore death follows. It is a necessary object in the formation of the body,

The above are the ten kinds of the earthly sheath which is also called Annamaya kosh. Earth is the main material cause of the body.

The ten forms described above involve or change in the earthly kosha which enables a man to have enjoyments or obtain salvation.

Philosophically the earth has eleven qualities which are contained in the earthly kosha. It has shape which develops when the male and female fluids combine. Then follows stability and growth which leads to weight and hardness. The further development is the cover of skin which encases the subtle and the causal body. It is natural that the body has dryness and thinness (Rukhshta and Krishta). The body is the support of the sheaths of mind, knowledge and happiness. Later on the body acquires endurance which enables it to bear cold, heat, hunger etc. The human body can enjoy all objects and can know all of them. These eleven qualities of the body are effects of the earth which is comparatively the chiefest material cause of the body. Other elements are also con-committant causes. Thus the earthly sheath is formed consisting of eleven qualities. This subject has been expounded at length in the Science of Soul. The earthly sheath supports the water sheath, fire sheath, air sheath and space sheath and is the grossest.

Water Sheath

As the Annamaya Kosh and the Pranamaya Kosh are considered necessary in the formation of body, the water sheath also is an equally necessary constituent. Water combines the other elements which come together and combine and form a body. It exists in ten forms. In the Brahmrandra or Divine hole, it nourishes mind, Buddhi and the sense organs. In the Khechari Mudra or samadhi, the Yogi experiences it trickling down like a sweet nectar. Water creates brilliance in the skin and lustre on the countenance. The tongue creates saliva and keeps the mouth and the gullet wet. The tongue is the effect of the earth element but its quality is taste. Hence it is conventionally considered as evolving from water. What is called madhur rasa resides in the liver. It contains several kinds of salts which cause digestion. The stomach and the gall bladder are the digestive organs. They are helped by water which liquefies food. What is eaten or drunk becomes liquid in stomach. Its colour is grey or yellow. The process is helped by water.

Phlegm

It is the result of water. Generally it pervades the whole body but chiefly it is found in the chest. When the digestion is weak or cold is caught, then phlegm increases in chest. In Ayurved diseases are diagnosed on the basis of vata (air), cough or phlegm and pitta (bile). If the phlegm is in excess it causes 20 kinds of diseases, otherwise it is a cause of the formation of the body. Blood is the effect of water which is in large proportion in it. The red colour comes from fire. It circulates through the veins which proves that it is the effect of water. Liver, fat, spleen, heart and veins contribute to its formation. Blood supports and nourishes. The heart is dependent on the circulation of the blood, and purifies it. The oily substance in the body is also the effect of water. It creates smoothness, softness and lustre in the body. It gives vigour and strength to the human body. Like water perspiration is also an effect of water. It throws out impurities through the pores of the body. Excessive heat, exertion or fear cause perspiration. Like perspiration, urine also is a form of water containing all sorts of salts and impurities which it throws out. It is contained in and formed by the kidnies.

The water sheath has ten qualities. It has greasiness found mostly in fat, marrow and semen. It has subtlety with which it enters the earth easily. It has whiteness which is visible in the perspiration and urine. Its other qualities are softness, weight and coldness. The most attractive quality of the water sheath is lustre. Lastly it purifies the body and combines the various parts of the body. Thus water is a concomittant material cause of the body. It functions like the Annamaya kosh and Pranamaya kosh.

The fire sheath (Agni Kosh)

In our body there is a fire sheath also. The previous writers gave no attention to this. If they had done, they would have described it like the Pranamaya kosh.

Swami Yogeshwaranand Saraswati by his personal experience has carried on search in the sheath of bodies. He thinks that this sheath or kosh contains ten qualities.

It has oja or brilliance which nurses the Buddhi and the organs of knowledge and maintains strength and vigour in them, helps a man to be wise and talented. Those gifted with it are sharp, shrewed and scholarly. What illumines the divine hole, mind and the ten organs of sense is called 'Bhaswara'. It appears in the mind and physically on the cheeks but its main place is the divine hole.

The vision comes or evolves from fire. The main element in the eyes is fire. The gross eyes are the effect of fire as cause. It is present in the 'Roop Tanmatra' and in the subtle eye. Once two American doctors visited Yogniketan. They said that they have brought a machine with which they could study the state of the brain of a Yogi in samadhi. They were asked to bring the machine and use it on a disciple who was prepared to go into 'samadhi.' But they declined saying that the machine was not with them. After that they never returned. The power which lends vision to the eye is called 'Chakshu' and it helps the eye till the moment of death. It is connected with 'Brahmrandhra' hence it derives the power. The nerves which carry the sensations and help the eye to see are also at work. The 'Chakshus' fire runs along the nerves as the electric current runs across the wire. The gross eye is earthly. But the vision in it is the fire element.

In the liver also there is power or fire. It creates sweet, digestive fluid. When it gets diseased it gives rise to several ailments. In the liver sugar mixed with bile is formed. It is yellowish and greenish and contains salts. To the left and right of the liver there are bile conducting veins. They give strength to stomach and gall bladder and helps in digesting greasy articles. If due to certain causes there is lack of bile then the intestines give bad odour.

The digestive fire (Pachak) in the stomach helps the digestion of what is eaten and drunk. The intake stays in the stomach for about four or five hours. The stomach fire converts food into a liquid and the liquid gives out juice which helps in the formation of the blood.

There are other fires known as 'Ranjak' which forms the blood, 'Tejas' which forms the semen, and Vibhajak which separates urine and excreta. Lastly there are 'Poshak' and 'Visarjak' fires. The poshak fire creates sexual excitement in man and woman, develops foetus and helps the growth of the child. The Visarjak fire helps evacuation and emission. It pervades the body from 'muladhar' to the sole of feet. The fire sheath nourishes the body like the Prana kosh and is the concommittant material cause in the formation of the body.

The fire sheath possesses eight qualities. It rises up which helps the body to run, jump and climb. When bile dominates, it causes headache, vomiting and bitterness in the mouth and yellowness in eyes. The

'Pavaka' quality of this sheath expels all the impurities of the body. The 'dagdha' quality burns down what is eaten or drunk. The 'Pachak' quality helps digestion and the 'Laghu' quality keeps it light, and active. 'Pradhvansa' is an important quality because it destroyes the phlegm and the 'Oja' quality contributes to physical vigour and intellectual strength.

The air Sheath

This has ten divisions. It has been described in the 'Science of the Soul' as the sheath of 'Prana'. When air becomes the concomitant material cause of the body in the form of 'Prana' then it enters the ten places in the body.

It exists in the skin which is a part of the earth element. The power of touch that it possesses is an effect of the air element. The 'Vyan Prana' is responsible for the power of touch in the skin. In the divine hole there are subtle organs. From there the nerves come and spread all over the body and give sense of touch. The two 'Pranas' which are most important are the 'Vyan' and 'Dhananjay'. They pervade the whole body from 'Brahmrandhra' down to the soles of the feet. The 'Vyan' conveys the sensation all over the body and also helps the circulation of blood. Close to the brain are the eyes. It is the 'Kurma Prana' which operates in this region. It helps in opening and closing the eyes.

With the gullet, the mouth and the nose are closely connected. The Pranas which operate in this part of the body are 'Nag', 'Krikal', and 'Devdata'. 'Nag' is a 'prana' in the mouth which causes belching, 'Krikal' gives yawning and 'Devdatta' sneezing. In the gullet or neck region there resides also the Udan Prana which operates right down to stomach. It is this 'Prana' which forces vomit. It supports the body and does not let it fall down. When a Yogi gets perfection in 'Udan Prana' he can walk on the water or travel in the sky.

The Prana in the heart

It gives first movement to the mind in the subtle Prana and helps inhalation and exhalation. Its region extends from heart to mouth. It causes thirst and hunger. The breath is regulated by it. It gives red colour to the blood. It is the strongest air. It is called heart Prana.

Navel Prana

The saman air operates from the heart to the navel. It controls liver, stomach and gall bladder and intestine. The navel is the middle of the body and controls the upper and lower part of it. The child in womb receives juice and prana air through it and sustains life. It is why the navel prana has such a great importance.

The Vasti Prana

Vasti is situated above the anus. Here the urine collects. The apana air in it retains or expels the urine. When the vasti is diseased urine can not be retained.

The Anus air

From navel to the soles is the region of the apana prana but chiefly it stays in the anus near the Muladhara.

The Prana air in flesh

Both Prana and Vyana operate in the flesh and develop it. It is invigorated by blood. If the flesh is too much reduced, then vigour and brilliance decline. If the prana continues to operate, it does not decay. Flesh is the source of strength, the wrestlers attach great importance to it.

The Prana air in blood

The Prana enters the blood and makes it move. Without prana the blood cannot circulate. Vyana Dhananjaya and Prana jointly move with the blood and nourish the entire body. It proves that prana resides also in the blood. Aman weighing a mound and a half has 3 seers of blood.

Prana in the semen

Apana and Vyana operate in the semen which like blood supports the body and is the principle source of strength. It helps the development of the whole body and of the five koshas. It helps re-production. If semen is wasted, the body becomes emaciated and loses lustre. In the body the semen has the same place as in a lamp the oil has. Semen nourishes the divine hole and increases strength, bravery, Buddhi and brilliance. It receives movement from prana. It is a great duty of a man to preserve his semen. Its preservation makes the body strong and

long-lived. Semen finally manifestes itself in lustre and vigour. The Vyana prana takes lustre all over the body. The lustre is of two kinds-intellectual and physical. The intellectual lustre invigorates the mind, Buddhi and the organs of knowledge. The physical lustre strengthens them and the organs of action. It has been described at length in the 'Science of Soul'.

The sheath of air has eight qualities

These qualities were there when the air element caused evolution as an uncomitant material cause. There were these eight qualities when the creation started. The eight qualities are as follows:—

1. Tremor

When the semen and blood enter a womb, then life also enters it and it is accompanied by prana air which gives tremor or movement to semen and blood. Tremors are indispensable for the development of the foetus. They are caused by prana.

2. Slanting Motion

The hands, feet and the mouth move in a slanting manner like a serpant.

3. Activity

The air kosh is ever and ceaselessly active. It is never quiet. When we regulate our breath, we can retain it for only a short time and even then the other pranas are acting. The prana is acting during wakefulness, dream and even samadhi.

4. Dryness

There is dryness in the air. Hence there is dryness in the prana also, because the prana is the effect of the air. A diligent work causes thirst. When the pranas move fast, the water in the body dries up and causes thirst. The dryness in fire and earth comes from the air.

5. Purity

The prana is purified by the regulation of breath which throws out impurities. It pushes out phlegm and other impurities of the body. A house which has several doors, windows and ventilators

is sanitary and its air is fresh and pure, but a house which is kept closed has impure air.

6. No covering

The air does not cover any thing. It penetrates the objects because it is subtle. Similarly the prana penetrates the earth, water and fire sheaths. Hence it does not possess the quality of covering. It works in the nerves and veins and is no where obstructed.

7. Vigour

The prana constitutes the vigour. When a man exerts physically, he has to hold his breath. When Ram Moorti stopped a car, he retained his breath or performed Kumbhak. At the time of death the movement of prana comes to a stop and vigour disappears. Swami Yogeshwaranand in his young age, while living at Amritsar in the garden of Buddhi Prakash on the bank of the canal, used to practise regulation of breath. He inhaled and asked strong young man to give blows on his chests; sometimes he retained breath in his arm or elbow and asked some body to twist his hand which could not be done. While performing Kumbhak, he tied ropes to both of his arms and asked several men on either side to pull but they could not. It is by pranayam that the movement of the heart and of the veins can be stopped. It has a great force.

8. Akshep

It means pushing. When the blood is purified the heart is gently pushed. The stoppage of prana is also pushing. The regulation of breath is also pushing.

The space possesses the quality of evolution. It is called a sheath because it is a con-comitant material cause of the body. It is of ten kinds as follows:—

1. Space in Brahmrandra

It is in the space that the Buddhi, mind and the sense organs perform their functions; the movement and functions go on in the space of the Brahmrandhra.

2. The space of the hearing organ

The ear is a result of the earth but this applies only to the socket.

The power of hearing in ear comes from the space which is its material

cause. A deaf cannot hear because his ear organ does not function. The sound originates in the space and it is the ear which catches it. Hence space is very important in respect of the hearing organ.

3. The gullet, mouth etc.

In the gullet there is space and therefore speech is uttered. Food is masticated and pushed down the throat. This process requires space. The mouth and the ear are both hollows and their actions are different. The aesofagus and the tube of the lungs are both connected with the throat. Being hollow, they contain space but the functions of the space in the two are different. The words are clearly spoken because of the help from the space. The speech has evolved through space. Space is therefore its material cause.

4: Space of the lungs

There are two lungs. They appearlike bushes and contain countless cells. The prana passes through them. When we inhale the cells are full. When we exhale the cells are emplty. They are hollow. Hence there is space in them.

5. Space of heart

The Upnishads say that the heart contains space and the causal body is situated in it and the self lurks in the heart. Hence the space of the heart has a special importance.

6. Space of the Liver

Liver is an important internal organ and weighs about two seers. It is hollow inside and therefore contains space. It produces juice or fluid which it sends all over the body.

7. Space of the stomach

It is a big organ mith capacity to contain several seers of food and drink. It contains space and grinds and digests food.

8. Space of gall bladder

From the stomach the food enters the gall bladder which looks like a pistol. It has digestive power and turns the food juice into blood. It has a big hollow. Hence food can enter it. Space is its con-comitant material cause.

9. Space of the intestines and veins

They are hollow and perform the function of digesting and moving food, circulating blood and expelling urine and excreta.

10. Space of the navel

There is a hallow here and contains space which extends to the soles. The navel circle, the muladhar circle and the swadhishthan circle, are situated in this space. This space occupies the hollows in the anus and the reproductive organs of males and females.

The following are the three attributes of the space sheath :-

1. All round movement

When the speech tanmatra commences evolving into space, then all round movement is the first attribute to appear. It means that all the objects which come into existence possess the attribute of moving in many directions. Hence the ten qualities of the space 'kosh' are present in the gross body. There is no part of the body without space.

2. The second attribute of the space sheath is Avauha

It is due to this attribute that the space sheath can be divided into ten parts and human body into five sheaths which are separated from each other by it.

3. The third is the availability of space

This is an evolutive quality. It is this attribute on account of which the space contains within it all the objects of the universe, past, present and future. It can be said that the space sheath has never been heard of. No scholar has dealt with this topic. But if the space is an evolute it should have a space sheath. This question could have been valid if space were eternal and not manifestive, but as it is non-eternal and manifestive, it should have a sheath. We have, therefore, treated it as a space 'kosh' with ten divisions and three attributes. In the same manner the gross body has five sheaths, each having ten parts. Thus the total divisions are fifty. They are the cause of the bondage and liberation of man.

Shankerlal Sharma is an able disciple of Swamiji interested in philosophy which he studies with application. He has read the views of

the various scholars about knowledge and action. But he wants to reach the truth. Once he said to Swamiji, "Sir, I have read opinions of different scholars on the subject but I cannot come to any conclusion, rather the uncertainties are multiplying. The question is which opinion is to accept and which to reject. Kindly help me out of this confusion of conflicting views." Swamiji spoke to him on action and acknowledge.

The first discourse was on Karma, Brahma, Prakriti and Action. The first question which arises with regard to action is whether it is eternal or non-eternal. As action is considered a product of contact, it has to be regarded as non-eternal. If it is an evolute it should have a material cause. We think that it is the effect of the contact of the Prakriti with Brahma. We should, therefore, argu, which of the two is its material cause. Brahma, however, cannot be the material cause of action, because the former is changeless and formless. Hence prakriti alone can be the material cause of action. Prakriti is the material cause and hence eternal. When it is an effect it is non-eternal. Because we see it evidently undergoing a change. Though subject to change, it is eternally associated with Brahma and, therefore, the action should be regarded as eternal. During the period of reabsorption the Prakriti is tranquilled but the action is there in it in a subtle form. It is because the conscious 'Brahma' is eternally associated with it. It is the consciousness of Brahma which is the cause of action in the Prakriti. Hence we have to admit that action originates from the Prakriti. The action is in fact an atribute of the Prakriti or we can say that it is the changed form of the latter. Now a doubt may arise that if the action was present in the state of tranquility in the Prakriti and also during the state of its disturbance or evolution why it cannot be regarded as eternal. In fact the action was in a very subtle form in the Prakriti's state of tranquility. Hence it was in a changing state when the Prakriti started its manfestations. Action is non-active. It is either an attribute or an effect of 'Prakriti'.

Action both eternal and non-eternal

The above argument makes it clear that as cause action is eternal and as effect it is non-eternal. It always resides in the Prakriti and changes while the Prakriti changes. Action originates from the contract of Brahma with Prakriti but its real origin is the latter. It is true that it cannot come into existence without Brahma. Hence Brahma is its

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efficient cause and the Prakriti its material cause. When the subtle causal Prakriti starts manifestation the action helps the changes and changes itself along with the manifestation. The Prakriti is the material cause of all the heavenly bodies. Once it manifests itself in the form of the earth further changes cease and the action also ceases simultaneously. Action goes on in the heavenly bodies and shall go on. Shankaracharya and others think that this action is ignorance. Of course, the Prakriti itself is ignorance. Hence its attributes and effects also are ignorance. As Prakriti and Brahma are eternally associated the action also appears to be eternal.

The action and the self

Inside the visible gross body, there are subtle and causal bodies. In all these three bodies action is present. A question can be asked as to what is the cause of the movements in the body or self. If body is supposed to be the cause of action, then a dead body should also act but it does not. Hence the body is not responsible for the movement. But if the movements are ascribed to the self, the latter will have to be regarded as subject to change. The 'Vaishashik' darshan gives five categories of action—(i) rising (ii) falling (iii) shrinking (iv) expanding (v) going and returning. If action is considered an attribute of the self then the latter should change and shrink and like Buddhi and mind it will be regarded as perishable. Hence the five categories of action described above do not exist in this self.

Action or effect of mind

An action originates when the mind and the self are associated with each other because action is the product of contact. That an action cannot come from the self has been already proved. Hence mind is the material cause of action. In the evolution of action, the self is the efficient cause, and not the material cause. The action springs when the self and the mind come in contact with each other. So long as the subtle and the causal bodies are associated with the self, the action will reside in the mind or in the two bodies. A doubt can be put forward that when at the time of reabsorption or liberation, the mind separates from the self does action arise in the mind. The answer is that the material cause of the individual mind is the cosmic mind, and the material cause of the cosmic mind is 'Mahatsatya'. The material cause

of this 'Mahatsatva' is Prakriti with which the conscious Brahma is associated. The relation of the Prakriti and Brahma is that of pervaded and pervader. The action which originates from the Prakriti's association with the conscious, Brahma accompanies the manifestation of the Prakriti. The individual mind merges into its material cause i.e. the cosmic mind. At the time of reabsorption when the mind and the self separate from each other there is the absence of action.

Action causes bondage and liberation

The action which takes place in Prakriti due to its contact with Brahma, or in the mind due to its contact with the self is the cause of the bondage or liberation of the creatures. The actions are of two kinds-Good and Bad. Good action is the cause of liberation and the bad one is the cause of bondage. Good or bad action originates in the mind. Hence it should be regarded as an attribute of the mind. The absence of or liberation from these two kinds of actions. is salvation. As an attribute of the mind, the action is included in the five categories of ignorance which are called sorrows in Yoga philosophy. They are ignorance, egoism, attachment, aversion and devotion. All these are the attributes of the Buddhi and mind. The action which arises in the mind is the cause of bondage. So long as the association of the mind and the self continues, the action goes on arising. The extreme detachment alone can be the cause or deliverance from ignorance. Attachment causes bondage and action. The association causes attachment and action both. Knowledge and non-attachment can annihilate both. Hence knowledge and non-attachments are absolutely necessary for being delivered from all sorrows. Without knowledge and nonattachment, it is not possible to effect the annihilation of good and bad actions. Hence a Yogi who desires liberation should constantly endeavour to cultivate knowledge and non-attachment. With the help of these he would be free from the association of the mind with action. When there is no such association, there will be no action. The absence of action would give him liberation.

Knowledge

Several questions arise with regard to knowledge. What is the material cause of it—self, Brahma or Prakriti and how it is connected with mind, whether it is eternal or non-eternal, whether it is an attribute

of the Brahma and the self or it is just associated with them? Has it an independent existence or is it related to some thing, either as a supporter or supported and whether it is conscious or unconscious? These questions were answered by Swamiji as follows:—

We recognise three objects as eternal—Brahma, Self and Prakriti. No other object is eternal. Now we have to consider whether which of these three is the cause of action.

Brahma, Prakriti and Knowledge

When the creation began to evolve, the material cause of the visible Universe was tranquil and stable and free from any kind of inequality. This state is regarded as state of particles in Nyaya and Vaisheshik. The vedanties call it Maya or ignorance and the Nihilists say that it is nothing. The Vigyna-vadis give it the name of knowledge and the Yoga and the Sankhya regard it as the state of tranquilty of Prakriti. In our opinion even in the state of tranquility the action is present. In the state of reabsorption, Brahma was associated with Prakriti. This association gave rise to knowledge and action. As action originates from such an association, knowledge also originates in the same manner. A pupil studies with a teacher, then the contact of the pupil and the teacher is the cause of knowledge. Without the teacher knowledge or Buddhi will not arise. Leave a new born child in a forest or in a lonely house where no man or animal has any access. Even if he stays there for scores of years, no knowledge will arise in him, possibly he may learn how to eat and drink. Because it is common to all animals. This shows that the knowledge originates from the contacts. Originally it was the association of the Brahma and the Prakriti from which knowledge arose. Hence its material cause is either the Brahma or the Prakriti. But if they both are recognised as the material cause, then both will have to be recognised as subject to change. It would mean that the unconscious Prakriti is subject to change and the conscious Brahma also is subject to it. In that case there would be no difference between the two. Now the material cause is chiefly only one. The other causes are con-comitant of it. Should we then recognise the conscious and unconscious both as the material causes. If we do, the knowledge will be of two kinds - conscious and un-conscious. But two contradictory attributes cannot exist in the same object. Hence we will have to recognise only one attribute belonging to knowledge. If we think that it

is un-conscious then its material cause is Prakriti. If we think that it is conscious, then Ishwar should be its material cause. But if Ishwar is supposed to be changeful, it cannot be at the same time attributeless. Like the Prakriti, Brahma also would be evolutive. If we think that knowledge emanates from Brahma then the question arises whether knowledge is its effect or attribute or a part of it. If we think that the Brahma is so, then it will have form and if we suppose that it transforms itself, then it will undergo manifestition and will not be much different from Prakriti. The Prakriti changes because it is unconscious but Brahma will also change though conscious. Hence we should admit that knowledge is neither an effect of Ishwar nor a part of it nor an attribute of it. When the Prakriti began to move from its state of tranquility into effects, then the knowledge was present in it in a subtle form. As action was present in it in a subtle form, so knowledge also was there in a subtle form. The attributes which are in a cause come down in its effect. Knowledge helps creation. It aso helps actions, hence knowledge should have priority. It proves that knowledge and action were the first to appear in Prakriti. The Brahma and the Prakriti were in close proximity which produced space, time and direction and after that knowledge in the form of Mahat-Satva. Thus the further evolution takes place. By its proximity Brahma is the efficient cause and for the same reason Prakriti also evolves into the Universe. Now a question arises. Does Brahma lack knowledge and therefore the Prakriti creates the world by the knowledge which arises in itself? Now what is to be considered is that if conventionally Brahma is considered the creator of the world, then we will have to ascribe to it the attribute of creation and in that case we can not prove that Brahma is attributeless. If it is said then it does not matter if Brahma is not attributeless. In any case, the act of creation will have to be ascribed to it. Brahma is all pervasive, hence it is perpetually in proximity with Prakriti and this is responsible for the ceaseless action or activity in Prakriti. Hence it is not necessary to recognise Brahma as the creator of the universe. It is only an efficient cause of the world by virtue of its proximity. It is not necessary for Brahma to meddle with things. If we suppose that he meddles, arranges or orders, then he becomes limited and ceases to be all pervasive. Knowledge or any attribute does not exist in Brahma. They belong to Prakriti which changes and manifestes itself. It increases and decreases and evolves. Knowledge and action were present in its state of tranquility. They evolved and expanded when the Prakriti commenced undergoing changes.

Knowledge not an attribute of body

If knowledge belonged to the gross body, why should it be absent from the dead body? But it is absent, from which it is evident that knowledge is not in the body.

Neither is the self

Knowledge is not an attribute of the self either because knowledge rises and perishes. If knowledge is considered an attribute of the self, then the latter will have to be considered as subject to change. We would say formerly there was no knowledge in the self. Now it is there. When a child is born, he is not born with knowledge. He is ignorant. As he grows, his knowledge evolves and gradually he becomes educated. If birth and evolution or growth are considered attributes of the self, then we will have to admit that the self shrinks, expands and perishes. In that case, there would be no difference between Buddhi and the self. The self is conscious but its knowledge does not arise, perish, shrink, expand or increase. It remains unchanged. Always is the same and stable. Knowledge does not lead the self. Hence is not an attribute of the self.

Knowledge not an attribute of the Buddhi and mind

Knowledge can be an attribute of the Buddhi and mind because they both are subject to growth and decay. When the self is associated with the mind then the attribute of knowledge arises in the latter. It is due to the contact of the self and mind that knowledge and activity emanate. The knowledge and the activity arising from the mind help the function of the subtle and gross bodies. Knowledge leads to action and the latter leads to the former. When a man wants to do a thing, he uses his Buddhi to think about it and then commences his action. it is planned in the Buddhi, no action is begun by man. Mind and Buddhi are, therefore, dominated by knowledge. Hence mind and Buddhi both posses knowledge which grows and evolves in them. attribute of the cause flows into its effect. Mango would produce a mango. Similarly an intelligent mind will produce intelligence. The mind will evolve in the form of knowledge. When the self comes in contact with the mind, then from the latter emanates knowledge. Hence knowledge is the attribute of mind and not of self. The mind changes and therefore its knowledge also changes. As happiness, fear, care and anxieties arise in the mind, so does knowledge arise in it.

knowledge is non-eternal. Knowledge is the means of perceiving the Prakriti, self and Brahma and it leads to liberation. A non-eternal knowledge cannot give eternal liberation. A non-eternal knowledge helps man to obtain non-eternal liberation. Knowledge also is eventually ignorance, because it is the attribute of mind and mind is an effect of Prakriti or ignorance. Being an effect it is ignorance. Mind is the cause of bondage. Ignorance causes bondage. Till the mind is entirely separated from the self, the latter cannot be liberated. This separation can be effected only through extreme detachment. An ordinary knowledge leads to action. Action leads to right knowledge. The right knowledge leads to extreme detachment and extreme detachment leads to liberation. It proves that both action and knowledge are the cause of bondage as also of liberation.

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